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CHAPTER I.—DESCRIPTIVE.

Section A .—Physcial Aspects.

CHAP. I, A.

Physical Aspects.

General description.

The Simla District is the northernmost of the seven Districts of the Delhi Division, and consists of several detached tracts in the Lower Himalayas between the Sutlej and Tauns[1] rivers, surrounded by the territories of independent chiefs under the control of the Deputy Commissioner of Simla who is *ex-officio* Superintendent of the Simla Hill States. The total area of British territory included in the District is 102 square miles, the details of which are shown in Table 18 of Part B.

Component parts of the District. Bharaulí.

The Bharaulí *iláqa* has been British territory since the close of the Gurkha war in A.D. 1815. It is in form a narrow strip of hill country midway between Kasauli and Simla, extending from Sabáthú to Kiári Ghát. As the crow flies it is not more than 8 miles long, and its breadth varies from 6 miles to 2. It also includes the two detached villages of Káhla and Khalag near Sairi, 10 miles from Simla on the old Simla road; and the detached *iláqa* of Shiwa (4 small villages), 3 miles north-west of Kasauli. The *iláqa* is bounded on the north and east by Patiála territory, except for a small part of its eastern boundary where it touches Keonthal, and on the south and west by Baghát and Kuthár. The Bharaulí hills lie between 3,000 and 5,000 feet above sea level and are not of a very rugged or difficult character. There is no forest except the small *chír* forest of 204 acres known as Rakh Kothi on the south border, but as a rule, the hill sides are well grassed. The drainage of the Bharaulí villages flows into the Gambhar, an affluent of the Sutlej.

Kotgarh.

The Kotgarh or Kotgúrú *iláqa* lies only 22 miles north-east of Simla, as the crow flies, but by road it is 50 miles. It is a spur of the Hattú mountain, and overlooks the Sutlej whose bed at the foot of the Kotgúrú spur (Lohri bridge) is about 3,000 feet above sea level. The cultivated lands spread from the bank of the Sutlej to near the top of the spur, some 4,500 feet higher.

Kot Khai.

The eastern boundary of the Kot Khái *iláqa* lies 20 miles due east of Simla; but by road it is over 30 miles. The *iláqa* is entirely surrounded by Hill States, and is cut off from the tract Kotgúrú by 10 miles (as the crow flies) of hills. It is a hilly tract, and in it rises the Giri river whose bed, as it leaves the tract is about 5,000 feet above the sea, while the hill rises some 3,000 feet higher.

Simla.

The tract in which the town of Simla is situated is a small tract of 6·042 square miles, about 40 miles in a direct line north of Kálka.

---

(1) A considerable tributary of the Jumna.

CHAP. I, A.
Physical Aspects.

It is bounded on the north-east by Koti, on the east and south by Keonthal, and on the west and north by Patiála, being thus surrounded by Native States territory.

Jutogh.

Jutogh is a small military station about 2 miles from the western extremity of Simla.

Sabáthú.

Sabáthú is a military station 18 miles north of Kálka on the southern border of Bharaulí *iláqa*.

Dagshai.

Dagshai is a military station 10 miles north-east of Kasauli.

Sanáwár.

Sanáwar, the site of the Henry Lawrence Military Asylum, lies 2 miles north-east of Kasauli. It is bordered by the States of Patiála and Baghát.

Solon.

Solon is a small tract situated 31 miles south of Simla on the cart road between Kálka and Simla. It was originally taken up as a rifle range; but a good many huts have been erected and it is now used as a sanitarium for a wing of a regiment. It is entirely surrounded by the territory of the Baghát State.

Mountain systems.

The general features of the mountain system of the Simla tract are shown in the map attached to this volume. The following general description of the Lower Himalayas, taken from Volume III of the Memoirs of the Geological Survey of India, will indicate the Alpine features and characteristics of the area, after which an attempt will be made to trace the lie of the principal ranges.

The Himalayas "present as a whole three well marked regions: the range of peaks; then a broad band of hills commonly spoken of as the lower or outer Himalaya; and outside or to the south of these comes a narrow fringing band of much lower hills, for which the name Sub-Himalaya is appropriate, and of which the Siwálik Hills are the type. The lower or outer Himalaya exhibits no approach to a regular gradation of elevation. From within 10 to 20 miles of the peaks to about an equal distance from the plains the hills have a very uniform aspect and elevation. They average from 7,000 to 9,000 feet in height, in some exceptional cases rising to 10,000 or even 12,000 feet. The peak of the Chaur, about 25 miles to the south-east of Simla, is one instance of this higher elevation close upon the outer limits of the region. Herbert describes this feature more minutely. He says: 'If we divide the country south of the line of greatest elevation into five parallel zones, the fifth will be as high as the third, and the fourth considerably lower than either.' The existing outline of the ridges throughout the Lower Himalaya is due to sub-aerial denudation; the denudation type of hill contour, characterized by the class recurrence of irregular ridges and equally irregular river-courses transverse to the general direction of the mountain regions, being strongly stamped upon them. The outer limit of the Lower Himalaya is generally a very marked feature. Along it the change is a rapid one to hills of much less elevation and of different aspect.

CHAP. I, A.
Physical Aspects.
Mountain systems.

As a general rule, the hills of this zone [the Sub-Himalayan] attain only very moderate elevations, but they exhibit a striking uniformity of arrangement, and in this respect contrast strongly with the Lower Himalayan ridges. The snowy peaks form groups of summits along a culminating zone, rather than any approach to a regular ridge."

The mountains of the Simla States form a continuous series of ranges ascending from the low hills which bound the plains of Ambála to the great central chain of the eastern Himalayas. This central chain terminates a few miles south of the Sutlej in the most northern of the States, that of Bashahr. This State is broken into on its northern frontier by spurs from the snowy hills which separate it from Spiti, and on the east by similar spurs from the range by which it is shut off from the Chinese Empire. Starting from the termination of the central Himalayas, a transverse range—the last to the south of the Sutlej—runs southwest throughout the length of the Simla States, forming the watershed between the Sutlej and the Jumna—in other words, between the Indus and the Ganges. A few miles north-east of Simla, it divides into two main branches: one following the line of Sutlej in a north-west direction, and the other continuing south-east, until at a few miles north of Sabáthú, it meets at right angles the mountains of the outer or Sub-Himalayan system, which have a direction parallel to the central Himalayas, *i.e.*, from north-east to north-west. It is upon this branch that the Sanitarium of Simla lies. The whole range, for the sake of convenience, will hereafter be alluded to as the Simla range. South and east of Simla, the hills lying between the Sutlej and the Tauns(1) centre in the great Chaur mountain, 11,982 feet high, itself the termination of a minor chain that branches off southwards from the main Simla range, of which the course has been described already.

The mountain system of these States (excluding the State of Bashahr) may be thus mapped out roughly into three portions:—

(1) The Chaur mountain, and spurs radiating from it, occupying the south-east corner;

(2) The Simla range, extending from the central Himalayas to the neighbourhood of Sabáthú;

(3) The mountains of the Sub-Himalayan series, running from north-east to north-west, and forming the boundary of the Ambála plains.

The last mentioned group may be sub-divided into the Sub-Himalayas proper, and an outer range, corresponding to the Siwálik hills of Hoshiárpur on the one side and of the Gangetic Doáb on the other. The Sub-Himalayan and the Siwálik ranges form

(1) The Tauns is the principal feeder of the Jumna, a much larger stream in fact than the Jumna itself in the hills. It rises on the north side of the Jamnotri peaks and running south-west through Garhwál, meets the Jumna a few miles west of Masúri.

CHAP. I, A. Physical Aspects. Mountain systems.

parallel lines, having between them an open space of varying width. In Náhan this open space is known as the Kiárda Dún, a broad and well cultivated valley. The corresponding Dún in Nálagarh is still more open, and is also richly cultivated.

The wilder parts of Bashahr beyond the Sutlej are thus described by Sir H. Davies:—

"Immediately to the south of Spiti and Láhul is the district of Kanáwar, which forms the largest sub-division of the Bashahr principality, and consists of a series of rocky and precipitous ravines, descending rapidly to the bed of the Sutlej. The district is about 70 miles long by 40 and 20 broad at its northern and southern extremities respectively. In middle Kanáwar the cultivated spots have an average elevation of 7,000 feet. The climate is genial, being beyond the influence of the periodical rains of India; and the winters are comparatively mild. Upper Kanáwar more resembles the Alpine region of Tibet. Grain and fuel are produced abundantly; the poppy also flourishes. The Kanáwarís are probably of Indian race, though in manners and religion they partially assimilate to the Tibetans. The people of the north are active traders, proceeding to Leh for *charas,* and to Gardokh for shawl-wool, giving in exchange money, clothes and spices. The mountain paths are scarcely practicable for laden mules, and merchandize is carried chiefly on the backs of sheep and goats."

Rivers.

The principal rivers by which the drainage of these hills is carried off are the Sutlej, the Pabbar, the Giri or Giri Ganga, the Gambhar and the Sarsah.

The Sutlej.

The Sutlej enters the Bashahr State from Chinese territory by a pass between peaks, the northern most of which is 22,183 feet above sea level, and flows south-east through Bashahr, receiving the drainage from the central Himalayas on the one side and the Spiti hills on the other, till it reaches the borders of Kúlú, a few miles above the town of Rámpur. From this point it forms the western boundary of the Simla States, until, shortly before reaching the border of Kángra proper, it turns southwards and passes through the State of Biláspur, which it divides into two nearly equal portions. It is crossed by bridges at Wangtu,(1) Rampur, at Lohri below Kotgúrú, and at Seoni. In Biláspur small boats are employed on the river: elsewhere inflated skins are used to effect a passage. The river is not fordable at any point. Its principal feeders in Bashahr are the Bispah from the south and the Spiti from the north.

The Pabbar.

The Pabbar, which is one of the principal feeders of the Tons, and therefore of the Jumna, rises in the State of Bashahr, having feeders on the southern slopes, both of the central Himalayas and the transverse Simla range. It flows southwards, and passing into Garhwál, there joins the Tons.

The Giri.

The Giri, or Giri Ganga, rises in the hills north of the Chaur, and collecting the drainage of the whole tract between that moun-

(1) The breadth of the Sutlej at Wangtu is about 90 feet; the height of its bed, as determined by Gerard, 5,200 feet. At Rámpur the bed of the river is 3,300 feet; at Bilászpur 1,500; and at Rúpar less than 1,000 feet above the sea.

CHAP. I, A. Physical Aspects. Rivers. The Giri.

tain and the Simla range flows south-west until, meeting the line of the outer Himalayas, it turns sharply to the south-east, and, passing through the whole length of the State of Náhan empties itself into the Jumna about 10 miles below the junction of that river with the Tons. Its principal feeder is the Ashní, or Ashan river, which rises near Mahásu in the Simla range, and, after receiving a considerable contribution from the eastern face of the hill upon which the Simla Sanitarium stands, joins the Giri just at the point where that river turns south-east.

The Gambhar

The Gambhar rises in the Dagshai hill, and, running north-east past Sabáthú, receives the Blaini and several other streams, which rise in the hills to the south of Simla, and, still continuing its course north-east, empties itself into the Sutlej about eight miles below the town of Biláspur.

The Sarsah.

The Sarsah collects the drainage of the Dún of Nálagarh.

Of these streams, the Pabbar and Giri Ganga are of considerable volume. Of the rest, except the Sarsah, all are perennial, retaining a small supply of water even in the winter months, and swelling to formidable torrents during the rainy season. The Pabbar alone is fed from perennial snow.

Geology.

Mr. H. H. Hayden writes :—

"The rocks found in the neighbourhood of Simla belong entirely to the carbonaceous system and fall into four groups, the Krol, the infra-Krol, the Blaini, and the infra-Blaini, or Simla slates.

The Simla slates are the lowest beds seen and are found to the north-east beyond Elysium spur and Sanjaoli bazár, they are succeeded by the Blaini group, consisting of two bands of boulder-slate, separated by white-weathering slates ("bleach slates"), and overlain by a thin band of pink dolomitic limestone. The group can be traced from a short distance below Chadwick Falls to below Annandale and the Elysium spur, thence along and below the Mall, past Snowdon and the Mayo Institute to Sanjaoli; the outcrop then turns to the south, running below the Ladies' Mile and the Convent down into the valley east of Chota Simla. Outliers of the boulder-slate are also seen on the ridge above the tunnel on the Simla-Mahásu road. The Blaini group is overlain by a band of black carbonaceous slate, which follows the outcrop of the Blaini beds and is particularly noticeable near the corner of the Mall above the Ladies' Mile. An inlier also runs for some distance down the valley below Combermere bridge. The overlying beds consist of a great mass of quartzite and schist, known as the Boileauganj beds; they cover the greater part of Simla and extend beyond Prospect Hill to Jutogh. Above these is the Krol group, consisting of carbonaceous slates and carbonaceous and crystalline limestones, with beds of hornblende-garnet schist which probably represent old volcanic ash beds; they are largely developed in Prospect Hill and Jutogh. Intrusive diorite is found among the lower limestones of the Krol group on the southern slopes of Jutogh. No fossils have been found in any of these rocks, and in consequence their geological age is unknown. See McMahon: The Blaini group and Central Gneiss in the Simla Himalayas. Rec. G. S. I. X, pt. 4. Oldham: Geology

CHAP. I, A.

Physical Aspects.

of Simla and Jutogh. Rec. G. S. I. XX, pt. 2. Manual, Geology of India, 2nd Edition, p. 132 (the Carbonaceous System)."

Simla Hill States.

The Simla Hill States extend from the Tibetan frontier on the north-east to the Gangetic plains on the south-west and include members of the three main geological sub-divisions of the Himalayas, *viz.*, the central, lower and outer (or sub) Himalayan series. The central series is found in Bashahr and consists of slates, quartzites and limestones, ranging in age from cambrian to jurassic. To the south of these gneiss, schist and granite extend below Rámpur on the Sutlej, where they give place to the slates of the carbonaceous system. This system covers the greater part of the Hill States and includes the Blaini and Krol groups, the former being well developed on the Blaini river and at Simla, and the latter composing the greater part of the Krol mountain. The carbonaceous system is succeeded to the south by the outer or Sub-Himalayan zone of lower tertiary (Sirmur) beds and upper tertiary (Siwálik) series. (See Medlicott: Geological Structure of the Southern Portion of the Himalayas, &c., Mem. G. S. I. III, pt. 2. McMahon: The Blaini Group and Central Gneiss in the Simla Himalayas. Rec. G. S. I. X, pt. 4. Manual, Geology of India, p. 132 (the carbonaceous system). Oldham: The sequence and correlation of the pretertiary formations of the Simla region. Rec. G. S. I. XXI, pt. 3. Hayden: The geology of Spiti, with parts of Kanaur: Mem. G. S. I. XXXVI, pt. 1.)

Botany.

The botany of the District is admirably described in Flora Simlensis by the late Sir Edward Collett published in 1902 and any detailed description of it would be out of place here.

Wild animals and sport.

The panther and bear are common in the Simla hills, and the common brown monkey, and the ape or *langúr* abound. The *aimu* or *sarsi*, the *gural*, the *kakkar* or barking deer, and the musk deer, are found in the District and the States among which it lies. The *monál*, argus, *kalíj* and *kolsa* pheasants are found in the higher ranges, while the *chakor* and jungle fowl abound in the lower hills. For shooting in the Hill States a *parwána* signed by the Superintendent of the Simla Hill States and addressed to the State officials should be obtained. The following rules for the conduct of shooting parties are posted in all rest-houses :—

Wild animals and sport.

STATEMENT A.

The following list shows the localities in the Simla District (British territory) and in the Native States under the political control of the Deputy Commissioner of Simla in his capacity of Superintendent of Hill States, in which shooting by Soldiers, as well as by Civilians, is prohibited :—

[*Note.*—For a list of the *animals and birds* which are regarded by the inhabitants as sacred, or which are protected by rules relating to the establishment of a close season, and should not be shot or destroyed, see separate statement, B.]

British or Native territory.	Names of places, or Native States.	Particulars of prohibitions and remarks.
British ...	Simla District (British territory) comprising—	
	(1) Simla Tahsíl-*cum*-Bharauli. (2) Tahsíl Kot Khai-*cum*-Kotgarh.	No shooting allowed in the vicinity of *deotás* or temples, burning grounds for dead bodies, or any other place objected to by villagers.
	(3) Simla water-supply catchment area.	No shooting allowed in this area without the permission of the Municipal Committee of Simla.
	(4) Simla Municipal limits (5) Kasumpti Municipality (6) Jutogh Cantonments limits. (7) Solon ditto ... (8) Dagshai ditto ... (9) Subáthú ditto ...	No shooting allowed in the vicinity of *deotás* or temples, burning grounds for dead bodies, or any other place objected to by villagers, nor in the immediate vicinity of houses of residents.
Native territory	Patiála	No shooting permitted in territory belonging to the Patiála State without the permission, first obtained, of the Foreign Minister of Patiála (permission cannot be granted by the Superintendent, Hill States).
Native territory (Simla Hill States).	(1) Biláspur (15) Mangal (2) Bashahr (16) Bijá (3) Nálágarh (17) Darkoti (4) Keonthal (18) Tharoch (5) Bághal (19) Sángri (6) Baghát (20) Koti (7) Jubbal (21) Madhán (8) Kumhársain. (22) Delath (9) Bhajji (23) Theog (10) Mailog (24) Kaneti (11) Balsan (25) Ghund (12) Dhámi (26) Ráwín (13) Kuthár (27) Ratesh (14) Kunihár (28) Dhádi	(1). Special permission to shoot in any of these States should be otained in each case, from the Superintendent, Hill States, Simla (Punjab Government letter No. 459, dated the 17th September 1894, to the Adjutant-General in India). (2). All Civilians and Military Clerks (except those holding Honorary Commissions) employed at Army Head-quarters must first obtain shooting passes from their immediate superiors and then send or take these passes to the Superintendent, Hill States, Simla, in order to obtain permits to shoot in one or more of the adjoining States. (Letter No. 896D., dated the 15th April 1898, from the Adjutant-General in India, Simla, to the Superintendent, Hill States, Simla). (3). Permits cannot be given for certain forests or shooting preserves specially reserved by Chiefs of States for themselves. For such areas, the permission of the Chief himself has first to be obtained through the Superintendent, Hill States. (4). When permits in any case are given by the Superintendent, Hill States, no shooting can nevertheless be allowed in the vicinity of *deotás* or temples, burning grounds for dead bodies, or any other place objected to by villagers in Native States.

Note.—Prepared in accordance with paragraph 4 of Government of India, Home Department, letter No. 3476, dated the 31st December 1900, to the Chief Secretary to Government, Punjab, and Rule 25 of the revised rules for shooting parties, therein referred to.

CHAP. I, A.

Physical Aspects.

Wild animals and sport.

STATEMENT B.

The following list shows the Animals and Birds which in the Simla District (British Territory) and in the Native Hill States under the political control of the Deputy Commissioner of Simla in his capacity of Superintendent, Hill States, are regarded by the inhabitants as sacred, or which are protected by rules relating to the establishment of a close season, and must not be shot or destroyed by Soldiers or Civilians:—

[*Note.*—For a list of the *localities* in which shooting is prohibited, see separate statement, A.]

1	2	3	4	5	6
Sacred, domestic or protected.	Bird or Animal.	NAME OF BIRD OR ANIMAL. In English.	NAME OF BIRD OR ANIMAL. In Urdu (local native name).	Period of the close or breeding season for birds protected by rules for the preservation of game.	REMARKS.
Sacred ...	Animal...	Monkeys ..	*Bandar* ...	(See col. 6)	Shooting of these at any time absolutely prohibited.
Ditto ...	Ditto ...	Apes ...	*Langúr* ...		
Ditto ...	Bird ...	Peafowl ...	*Mor* ...		
Domestic	Animal...	Pariah and other dogs.	*Kutta* ...	Ditto ...	Shooting of these at any time absolutely prohibited in the vicinity of villages.
Protected	Ditto ...	Sambha ...	*Mahá sámbar*	15th March to 31st August inclusive, each year.	*Note.*—The possession or sale, within the limits of the Simla Municipality, of any wild bird (including peafowl) or animal of game recently killed or taken (entered in this list) or the import therein of the plumage of any such wild bird, or the fur or skin of any such animal of game during the close season is prohibited; and any person convicted of a breach of the rules made in this behalf under Section 3 of Act XX of 1887 (an Act for the protection of wild birds and game) is punishable with a fine which may extend in the case of a first offence to Rs. 5 and in the case of a subsequent offence to Rs. 10 in respect of every such bird, or animal, or fur, or skin,—*vide* Government Notification No. 835, dated the 21st July 1890.
Ditto ...	Ditto ...	Barking deer	*Kakkar* ...	Ditto ...	
Ditto ...	Ditto ...	Gooral ...	*Ghorl or Ghal*	Ditto ...	
Ditto ...	Ditto ...	Serow ...	*Aimu* ...	Ditto ...	
Ditto ...	Ditto ...	Hare ...	*Khargosh, pharlu.*	Ditto ...	
Ditto ...	Ditto ...	Musk deer	*Kastúra* or *mushknáfa.*	Ditto ...	
Ditto ...	Bird ...	*Pheasants*—			
		(1) White-crested *kalij.*	Kukra, Murgi, *kulsa, kalesha.*	Ditto ...	
		(2) Koklass	*Kaklás plash*	Ditto ...	
		(3) Chir ...	*Chair, cheer, lanj.*	Ditto ...	
		(4) Moonal	Male *Mundál,* Female *bodar.*	Ditto ...	
		(5) Western Tragopan.	*Jaju* ...	Ditto ...	
Ditto ...	Ditto ...	*Partridges*—			
		(1) Black Partridge.	*Kálá titar* ..	Ditto ...	
		(2) Common Hill Partridge.	*Ban titar* ..	Ditto ...	
		Chukor	*Chakor, chakra.*	Ditto ...	
	Ditto ...	Jungle fowl	*Lál múrgi*...	Ditto ...	

Note.—Prepared in accordance with paragraph 4 of Government of India, Home Department, letter No. 3476, dated the 31st December 1900, to the Chief Secretary to Government, Punjab, and Rule 25 of the revised rules for shooting parties therein referred to.

CHAP. I, A.

Physical Aspects.

CLIMATE AND RAINFALL.

Health.

The health of the District is distinctly good: of the most unhealthy period of the year is that of the rains, in which throat and bowel complaints are more than usually prevalent. During the ten years 1891—1901 there were very few deaths from small-pox and still fewer from cholera, and the mortality from fever was slightly less than in the preceding decade. The great epidemic of fever which spread over the Punjab in 1892 scarcely made any impression on this District. Enteric is rare in Simla Station, but is not unknown, though a considerable proportion of the cases reported are probably imported from the plains. Cholera visited Simla, Sabáthú and Dagshai in 1857, 1867, 1872 and 1875, though one or other station escaped in each visitation. In 1857 the death-rate among Europeans from cholera was 3·5 per *mille* and in 1867 4·2. There was an epidemic of cholera in 1903 among the labourers working on the Kálka-Simla Railway, which was however prevented from spreading into the station, though few imported cases were reported. Goitre, stone, syphilis and leprosy are common in the hills, but the existence of the Leper Asylum at Sabáthú renders the figures for lepers abnormal.

Temperature and rainfall.

Tables 2—5 *of Part B.*

Mr. Dallas, Meteorological Reporter to the Punjab Government, writes as follows :—

"The mean monthly air pressure in Simla is lowest in July and highest in November, a slight secondary oscillation being shown in the spring months when pressure is relatively low in February and high in April.

There are four seasons during the year: the winter extending from December to February during which time the mean maximum temperature ranges from 49·4° to 44·5° and the mean minimum temperature from 39·1° to 34·5°. During this period the mean diurnal range of temperature is steadily about 10°. During the period sharp frost is experienced, and in January 1893 the minimum temperature fell to 19·2°. Rain and snow ordinarily commence about the end of December and the total rainfall amounts to 1·23" in December to 2·71" in January and to 3" in February. The temperature rises rapidly between February and March, and from March to June hot weather conditions prevail, the mean maximum temperature ranging from 56·4° in March to 74·4° in June and the mean minimum temperature from 46·0° in March to 61·0° in June. The diurnal range of temperature is greater than in the cold weather and averages 14·5° in May. The actual maximum recorded during the past few years was 94·4° in May 1879. During this period the wind varies from south-west to west-south-west and the mean relative humidity increases from 44 per cent. in March to 66 per cent. in June. The mean rainfall is 2·07" in March, 1·70" in April, 3·06" in May and 7·85" in June. During March, April and May this rainfall is ordinarily due to local thunderstorms which give occasional sharp showers of hail and rain mainly in the afternoon hours. In June these thundershowers become heavier and more frequent and the month's rainfall is frequently increased by an advance of monsoon winds and rain. The rainy period extends from July to September. On an average there are nineteen rainy days in both July and August, but in September the number falls to nine. The total rainfall averages 16·84" in July, 17·67" in August and 5·87" in September. During these three months the mean relative humidity is 88 per cent., 91 per cent. and 76 per cent. respectively,

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and the mean temperature is steady between 64·7° and 61·3°. The diurnal range of temperature is between 7½° and 9½°. About the middle of September the monsoon currents withdraw and during October and November fine weather prevails with rapidly falling temperature. The mean maximum temperature of October is 62·4° and of November 56·1° while the mean minimum temperatures are 51·0° and 45 0° respectively. The diurnal range increases and exceeds 11° in both months. The average rainfall amounts to 0·98″ in October and to 0·61″ in November, and these two months are the finest in the year.

The average annual rainfall amounts to 63·59″ and the normal number of rainy days to 80, but there occur large variations from these normal amounts in different years. During the past eight years the total rainfall in Simla has varied from 72·19″ in 1901 to 40·36″ in 1902 and these variations appear to be common to the whole Simla area. The following table gives the rainfall variation for the last eight years (1895 to 1902) for four stations in the Simla District and appears to show that the District has been passing through a prolonged period of drought:

Station.	1895.	1896.	1897.	1898.	1899.	1900.	1901.	1902.	Total variation
	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.
Simla	+2·99	−14·13	−12·61	−11·23	−21·87	−4·27	+8·60	−23·23	−75·75
Kot Khai	−7·77	−18·54	−12·59	−16·92	−26·83	−6·07	−4·67	−17·66	−85·87
Kotgarh	−16·84	−16·83	−7·11	−13·72	−20·97	+2·22	−5·61	−17·71	−76·57
Kilba	−14·41	−17·17	−5·41	21·65	−23·83	−3·26	−13·73	−10·29	−109·75

As the average annual rainfall is 63·59″ at Simla, 44·77″ at Kot Khai, 46″ at Kotgarh and 40·17″ at Kilba the preceding return shows that during the past eight years from 1·19 to 2·73 years' rainfall has been loss over this District."

During the hot weather from March to June although the temperature is rarely excessive the climate is often extremely oppressive and relaxing. The nights are however always cold and it is never hot in the shade. The rains come as a welcome change after the heat and dust, and the air is at first cool and refreshing, but in a month or so it becomes over-charged with moisture, and the hills are constantly enveloped in a steamy mist. From the end of the rains to the beginning of the winter season in December the air is gloriously crisp and invigorating; then follows a somewhat disagreeable season of snow and sleet, yielding towards the end of February to another period of delightful weather, interrupted sometimes by heavy showers and gales in March.

Section B.—History.

Gurkha war.

Our connection with these hills began in 1814, when, in the war between the British Government and Nepal, it was resolved to expel the Gurkhas from the hill territories they had conquered

between the Jumna and the Sutlej. The rugged nature of the country and the small British force—a single division under Major General Sir David Ochterlony—which could be spared made it imperative to secure the aid of the hillmen in the expulsion of the common enemy.

With this object and as, moreover, it was not our policy to annex territory in the hills, proclamations were issued inviting the co-operation of the chiefs and people, and declaring our intention of reinstating the chiefs who had been expelled by the Gurkhas and, having restored matters to the condition before the Gurkha invasion, of withdrawing altogether from that part of the country.

The majority of the Hill chiefs responded to the call, and joined our army with all the strength they could muster. The military operations proved completely successful, and the Gurkhas were forced to evacuate the hills. It soon, however, became apparent that it would be impracticable for us to abandon the country on the expulsion of the enemy, as the Government had desired; on the contrary, in order to maintain our guarantee of protection not only against the foreign enemy, but to retain in their ancient principalities the chiefs whom we had restored, it would be necessary for us, however averse to territorial acquisition within the hills, to retain such portion of the country as appeared best adapted for military positions, and also calculated to indemnify the Government for the expenses of the military force it was found necessary to retain in the hills. The Government, therefore, so far modified their original policy, that they determined on retaining all favourable military positions, to whomsoever belonging; and further directed that all lands, the ruling families of which had become extinct or the right to the possession of which was disputed between different States, should be also resumed; but that, as far as practicable, where it might not be considered desirable to retain territories in this latter predicament, they should be ceded to some of the subordinate governments of the hills, to relieve the British Government from the trouble and expense of administering them. Baghát, moreover, had shown himself unfriendly towards us; while Keonthal refused to bear any portion of the expenses of the war. Three-fourths, therefore, of the Baghát and a portion of the Keonthal territories were taken from them and transferred partly to Sirmúr, but for the most part to Patiála on payment by the latter of a *nazarána* of Rs. 2,80,000, the Rána of Keonthal being excused from the payment of tribute for the portion of territory restored to him. Of the States restored, that of Garhwál is now attached as a dependency to the United Provinces: while the remainder (except Sirmúr) are included among the dependencies of the Punjab, and collectively known as the Simla Hill States.

Kotgúrú.

The *pargana* of Kotgúrú, or, as it was originally termed, Sandoch, was among the first of our territorial acquisitions within the hills. Kotgúrú belonged to the small principality of Kot Khai,

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History.
Kotgúrú.

but owing to its outlying position, entirely separated from the remaining possessions of that State, its administration was attended with considerable difficulty; as also its defence, in those lawless times, from the attacks of the people of Kumhársain and Bashahr on either side of it, and from the inroads of the inhabitants of Kúlú from the opposite side of the river. In order to avoid the difficulties of its direct administration and to conciliate the then powerful Kúlú State, the Rána of Kot Khai made over Kotgúrú to the Rája of Kúlú, to administer it for him on certain terms, he however retaining his original territorial rights The Kúlú chief willingly undertook the charge, and immediately detached a considerable force to occupy the *pargana*, which, for a short time, was administered in the name of the Rána, but finally incorporated with the other possessions of Kúlú. The Rána was too weak to resist this aggression, and Kotgúrú remained for ten years under Kúlú. In an engagement which then took place between the people of Kúlú and those of Kumhársain and Bashahr, the Kúlú Rája was killed, and his body falling into the hands of the Bashahrís they refused to restore it to his people for the rites of sepulture, unless Kotgúrú were formally ceded to Bashahr by Kúlú. On this condition the cession was made, and Kotgúrú remained in the immediate possession of Bashahr for 40 years until the invasion by the Gurkhas, who seized the *pargana* and established themselves therein. On the advance of the British force in 1815, to expel the Gurkhas from their possessions between the Sutlej and the Jumna, the Rája of Kúlú was, among the other chiefs of the hills, invited to co-operate with our troops on condition of having his ancient territorial possessions restored to him. Acting under this invitation, the Kúlú troops crossed the Sutlej, and took possession of the Kotgúrú *pargana* occupying the strong forts of Whátu[1], Shílaján, and Bági, situated therein. Although it was the policy of the British Government to confine its acquisitions in the hills within the narrowest limits, it was no less an object to retain in its hands such places as appeared to afford good military positions; and the Kotgúrú *pargana*, consisting of a range of hills containing many excellent military posts—among the rest the fort of Hattu, termed the mistress of the north-eastern hills—and also affording level ground for cantonments on some of the slopes, appeared in this point of view a most valuable acquisition, and its permanent retention was accordingly determined upon. Some difficulty, however, was encountered in causing the Kúlú Rája to evacuate the forts and tracts which he considered he had a right to retain under the guarantee, afforded by the British Government to all who had co-operated with them, of restoration to their ancient territorial possessions. As, however, Kotgúrú did not originally belong to Kúlu, and had been wrested from that State by Bashahr 40 years previous to the Gurkha invasion, and as our guarantee only extended to the restoration to the Chiefs of such possessions as

(1) Or Hátú.

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Kotgúrú.

they had been expelled from by the Gurkhas, the Kulú Rája was held to have no rights to Kotgúrú. A small force was moved up from Sabáthu to compel him to evacuate the *pargana* which he did on its arrival in the neighbourhood. Kotgúrú was then formally taken possession of by our Government; garrisons placed in the three forts of Hátú, Shílaján, and Bági; and a portion of the newly-raised Gurkha battalion permanently cantoned in the tract. As soon as it was seen that the Gurkha power in the hills was completely broken, that no further attempts to regain their lost footing were likely to be made, and that the hill people were willingly subject to our power, these strongholds were dismantled; but a portion of our troops continued to occupy Kotgúrú until 1843, when the detachment was finally withdrawn. The administration of this newly-acquired district was entrusted, under the general superintendence of the Agent at Delhi, to the Officer Commanding the troops in it, who was desired to lose no time in making a settlement with the people for the payment of the revenue.

Kot Khai.

The Kot Khai *pargana* lies 32 miles north-east of Simla. It is bounded on the north by Bashahr, on the south by Keonthal, on the west by Keonthal, Kumhársain and Balsan, and on the east by Darkoti and Jubbal. It forms one of the Aththára Thákurais, and was formerly subject successively to Keonthal and Bashahr. It was occupied by the Nipalese, who received from it a tribute annually of Rs. 6,600, but it was considered capable of yielding Rs. 9,000. Upon the accession of the British power Rána Ranjit Singh was found in possession of the country, and as his rights appeared perfectly valid his original possessions, with the exception of Kotgúrú, were made over to him. The Rána was a cruel, weak and unprincipled man, and early manifested a contumacious and rebellious spirit, and evaded compliance with the terms of his *sanad*, which among other stipulations required that he should have in constant attendance 40 *begars* for the service of Government. So contumacious was his conduct that in 1816 the Superintendent of the Protected Hills, Captain Ross, recommended that his *sanad* should be cancelled, and that, as the views of Government were so repugnant to extension of territory in these hills, the *pargana* of Kot Khai should be annexed to Bashahr, to which it was originally subject, the latter paying an equivalent *nazarana*, and providing a pension for the ex-Rána. This proposal was overruled by the Government, and a fine only was imposed on the Rána for his contumacious conduct. Notwithstanding this punishment the Rána's conduct did not improve. Continual dissensions occurred in his family, and the country was reduced to a complete state of anarchy and confusion, the subjects bringing complaints of oppression against their ruler and the ruler against his subjects of contumacy and rebellion. Ranjít Singh died in 1821, and was succeeded by his son, Bhagwán Singh, a man of very disreputable character, under whom the State fell into still greater confusion. In 1824 his Ráni accused him of murdering his son, and to avoid the investiga-

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Kot Khai.

tion threatened by the then Agent, Major Kennedy, the Rána fled across the Sutlej into Kulú. The Ráni's accusations were, however, proved false, and it was found that the boy had died from natural causes. In 1826, in consequence of the continued dissensions between the Rána and his subjects, the Rána having had more than once to fly for protection to the Agent from his justly infuriated vassals, the Government were required to interfere more authoritatively than they had hitherto done in the administration of the country; and the Agent, Major Kennedy, in September 1827, recommended that the Rána's *sanad* should be cancelled, and the country annexed or transferred to the State of Balsan, on which it bordered. These measures were, however, rendered needless by Bhagwán Singh's voluntary abdication and transfer of his State to the British Government in September 1827, as he found it impossible to manage it himself. This transfer was accepted, and Kot Khai incorporated with British territory in January 1828. Major Kennedy proceeded immediately to make a settlement of the tract. The ex-Rána received a pension of Rs. 1,[illegible]00, while his wife, brother, and sister-in-law divided Rs. 700 more among them.

Bharaulí.

The tract of Bharaulí, which consist of three *parganas*—Sabáthú, Shiwa and Bharaulí—was retained by us, as the family to which it originally belonged was extinct, and its possession was claimed by several contending parties, among whom were the Ránás of Keonthal and Baghát, then in disgrace; and also because it was considered to afford a very important military position for securing undisturbed command of the lower hills. The principal cantonment of our troops was originally fixed in Sabáthu, which was for many years the head-quarters of the Masuri battalion until 1842, when they were removed to Jutogh, near Simla, in order that the cantonment might be occupied by a British regiment.

Simla.

The lands forming the *pargana* and the present station of Simla originally belonged conjointly to the Mahárája of Patiála and the Rána of Keonthal. As early as 1824 European gentlemen, chiefly invalids from the plains, had, with the permission of these chiefs, established themselves in this locality, building houses on sites granted them rent-free, and with no other stipulation than that they should refrain from the slaughter of kine, and from the felling of trees unless with previous permission of the proprietors of the land. Gradually the place became favourably known as a sanitarium, and in 1830 the Government directed that negotiations should be entered into with the chiefs of Patiála and Keonthal for the acquisition of land sufficient to form a station. Accordingly Major Kennedy, the Political Agent, negotiated an exchange with the Rána of Keonthal for his portion of the Simla hill, comprising the 12 villages noted in the margin, and yielding an estimated annual revenue of Rs. 937, making over to the Rána the *pargana* of

Pánjar.	Phagli.	Bamnoí.	Kanhlog.
Sharrbán.	Dalni.	Pagáwag.	Kalhianá.
Dabaria.	Kiár.	Dhár.	Khiliní.

Ráwín, yielding an annual revenue of Rs. 1,289, which on the first conquest of these hills had been retained by us as a good military position. A portion of the retained *pargana* of Bharaulí, consisting of the first three villages noted in the margin, was at the same time made over to the Mahárája of Patiála in exchange for the portion of Simla included in his territory, which consisted of the last four villages noted in the margin, yielding an estimated revenue of Rs. 245 per annum. CHAP. I, B. — History. Simla.

1. Dhanoti.	4. Kainthú.
2. Káláwan.	5. Baghog.
3. Dharoi.	6. Chog.
	7. Aindarí.

The small tract of Dagshai, consisting of five villages, Dabbi, Bughtiála, Dagshai, Chunawag and Jawag, was transferred to the British Government without compensation in 1847, by the Mahárája of Patiála, for the purpose of a cantonment. The whole of the lands attached to these villages were included within the limits of the cantonment. Dagshai.

Jutogh is a spur of the Simla hill, 3½ miles from the station. The land was obtained from Patiála in 1843 in exchange for two villages, Dhurrai and Tohál, in the *pargana* of Bharaulí, and a sum of Rs. 1,931 was paid as compensation to the proprietors of the soil. Jutogh.

The Sabáthú hill was retained as a military fort by the British Government at the close of the Gurkha war. It originally belonged to Keonthal. A small tract, called the Khaltú garden, was afterwards added from the neighbouring State of Kuthár, for which compensation is paid to the Rána at the rate of Rs. 80 per annum. Sabáthú.

At Sanáwar the plot of land occupied by the Lawrence Military Asylum was made over for that purpose, in 1852, by the British Government, from territory belonging to the State of Baghát, which from 1849 to 1861 was considered as a lapse on account of failure of heirs. Sanáwar.

The plot of land at Solan was acquired in 1863-64 as a rifle practice ground for troops stationed in the hills. Rs. 500 per annum is paid as compensation to the Rána of Baghát, and the tribute payable to the Rána of Baghát was reduced from Rs. 2,000 to Rs. 603. Solan.

The *pargana* of Kasauli and the villages of Kálka and Kurari once formed part of the Simla District but were transferred to Ambála in 1899. Kasauli and Kálka.

The small tracts of Ráwín and Dhádhi, area 32 square miles, population in 1901, 1,070 souls, were in 1896 declared to be feudatory to the State of Jubbal. Ráwín and Dhádhi.

The following account of the events of 1857 is taken from the Punjab Mutiny Report :—

"At the time of the outbreak there were on the hills the 1st and 2nd Fusiliers and the Gurkha regiment known as the Nasiri Battalion, and also the Commander-in-Chief and his staff. All troops were instantly The mutiny.

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The mutiny.

ordered to march to Ambála, preparatory to moving on Delhi. The European regiments and the Commander-in-Chief started, but the Gurkhas refused to move. There was a guard of the regiment at Kasauli. The head-quarters were at Jutogh. The Kasauli guard, amounting to about 80 men, mutinied and marched off with a large sum of Government money to join their comrades at Jutogh, where a bad feeling had also been evinced. Some time previous to the Delhi massacre the regiment had been thrown into a state of excitement by reports which had reached them regarding the purpose of Government to subvert their caste. They afterwards said that the men of all the hill regiments assembled at the School of Musketry at Ambála had obtained leave from their respective corps to use the suspected cartridges, but the depôt from their regiment had not so obtained leave, and they believed that the letters which had been sent asking the opinion of the regiment had been wilfully suppressed by Government. On the manifestation, by the European residents at Simla, of the excitement consequent on the news of the disasters in the plains, and the relief of the various guards, and the orders to march, the Gurkhas found they were distrusted. They knew of no enemy, and thought that all these preparations were merely to bring them into traps which had been laid to destroy their caste. They looked on the fact of the Europeans arming themselves as a mark of fear, and as a sign of a fixed intention to destroy their creed and their nation. They rose in a body, turned out their 'depôt men' with ignominy from cantonments, clamoured, raved and shouted against their officers, the Government and the Commander-in-Chief. The more moderate men withheld the others from the actual perpetration of acts of violence, which they twice set out to perform, but for many hours the uproar in their lines was indescribable. Lord William Hay, the Deputy Commissioner, and Major Bagot, their commanding officer, at length allayed the excitement, and succeeded in making them hear reason. On assurance of the speedy redress of what they considered as their grievances the tumult subsided; the men returned to their lines. They had heard of the march from Kasauli of the treasury guard, expressed themselves as feeling disgraced by its mutiny, marched out to meet the party, seized and confined it with its spoil of Rs 7,000. Captain Briggs, Superintendent of Hill Roads, who had been specially deputed by the Commander-in-Chief, arrived. The regiment was induced to appoint representatives to confer on the subject of their imaginary wrongs. Their principal requests were the restoration to service of two of their comrades who had been dismissed for mutinous language by sentence of a court-martial; the payment of arrears of pay due from Government; and a free pardon to all the regiment for what they had done. Their requests were granted; but the conduct of the Kasauli guard, condemned as it was by the rest of the regiment, could not be overlooked. They were not forgiven. During the progress of these conferences the European inhabitants of Simla had been seized with a panic. Two guns, the signal of the advance from Jutogh of the murdering mutineers, had by some singular mistake been fired; the bank house, which had been appointed the rendezvous, was soon deserted, and nearly the whole English population became scattered over the surrounding hills. Many took refuge with the neighbouring chiefs, from whom they received much kindness. Many reached Dagshai or Sabáthú, and were hospitably entertained; but the temporary distress among the fugitives was very severe. The Gurkhas, however, marched according to orders in a day or two, and society, freed from the incubus of their presence, recovered its usual tone. During the disturbance at Kasauli caused by the mutiny of the guard, but after its departure, the police rifled the treasury. A great part of the plundered money was, however, recovered

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through the deposition of one of the criminals who turned Queen's evidence. Their native officer, on hearing of the disclosure of his villainy, committed suicide. No other event of importance took place in this territory. Lord William Hay reported that the hill chiefs showed a good spirit throughout; and his principal trouble was caused by the turbulence of the low population (chiefly Hindustánis) infesting the large bázárs, which required a strong hand to restrain it."(1)

Development since annexation.

Some conception of the development of the District since it came into our hands may be gathered from Table 1 of Part B.

List of Dy. Commissioners.

The following is a list of the Deputy Commissioners who have been in charge of the District since annexation:—

No.	Name.	Designation.	Period.
1	Lieutenant R. Ross	Assistant Agent of the Governor-General, Political Department.	1815 to 18th Jany. 1822.
2	Captain C. P. Kennedy ...	Principal Assistant of Sabáthú.	19th Jany. 1822 to 1st Novr. 1832.
	Ditto	Political Agent ...	1st Novr. 1832 to 1st Novr. 1835.
3	Captain J. K. McCausland ...	Offg. do. ..	2nd Novr. 1835 to 27th April 1836.
4	Colonel H. T. Tapp	Political Agent ...	28th April 1836 to 1st July 1841.
5	The Hon'ble J. C. Erskine ...	Ditto ...	1st July 1841 to 2nd May 1842.
6	H. Lushington, Esquire ...	Offg. Political Agent.	2nd May 1842 to 27th Octr. 1842.
7	The Hon'ble J. C. Erskine ...	Sub.-Commissioner, N.-W. Frontier.	28th Octr. 1842 to 29th Jany. 1846.
	Ditto	Superintendent, Protected Hill States.	29th Jany. 1846 to 31st Octr. 1847.
8	W. Edwards, Esquire ...	Ditto ...	1st Novr. 1847 to 25th Octr. 1852.
9	Lord W. M. Hay	Ditto ..	26th Octr. 1852 to 31st March 1855.
10	C. B. Denison, Esquire ...	Ditto ...	April to Decr. 1855.*
11	Lord W. M. Hay	Ditto ...	Decr. 1855 to Jany. 1859.*
	Ditto	Deputy Commissioner and Superintendent, Hill States.	Jany. 1859 to July 1861.*
12	W. Ford, Esquire	"	July 1861 to Octr. 1861.*
13	Lord W. M. Hay	"	Octr. 1861 to March 1862.*
14	Major R. C. Lawrence ...	"	March 1862.*
	Lieutenant-Colonel Lawrence	"	April 1862 to Jany. 1865.*
	Colonel R. C. Lawrence ...	"	Jany. to Novr. 1865.*
15	J. W. MacNabb, Esquire ...	"	Novr. 1865 to March 1866.*
16	Colonel R. C. Lawrence ...	"	March 1866 to Novr. 1867.*
17	Captain E. P. Gurdon ...	"	Novr. 1867 to April 1868.*
18	D. C. MacNabb, Esquire ...	"	April 1868 to Decr. 1869.*
19	C. P. Eliott, Esquire ...	"	Decr. 1869 to Jany. 1870.*
20	Major J. E. B. Parsons ...	"	Jany. 1870 to March 1872.*
21	J. W. Gardiner, Esquire ...	"	March to May 1872.*
22	J. W. MacNabb, Esquire ...	"	May 1872 to Feby. 1874.*
23	Captain E. C. Corbyn ...	"	Feby. to May 1874.*
24	J. W. MacNabb, Esquire ...	"	May 1874 to Feby. 1875.*
25	Lieutenant-Colonel J. R. G. Shortt.	"	Feby. to May 1875.*
26	Lieutenant-Colonel C. A. McMahon.	"	May 1875 to Jany. 1876.*
27	Colonel ditto ...	"	Jany. to July 1876.*
28	Colonel C. H. Hall	"	July to Octr. 1876.*
29	Colonel C. A. McMahon ...	"	Octr. 1876 to Jany. 1877.*
30	Captain R. P. Nisbet ...	"	Jany. 1877 to Septr. 1879.*

(1) For a contemporary account of the mutiny time in Simla reference may be made to F. Cooper's *The Crisis in the Punjab*: London, 1858.

* Exact date not known.

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List of Dy. Commissioners.

No.	Name.	Designation.	Period.
	Major R. P. Nisbet ...	Deputy Commissioner and Superintendent, Hill States.	Septr. 1879 to Jany. 1880.*
31	C. F. Massy, Esquire ...	"	Jany. to April 1880.*
32	Major R. P. Nisbet ...	"	April 1880 to 30th Octr. 1881.*
33	Captain J. B. Hutchinson ...	"	30th Octr. 1881 to Jany. 1882.*
34	Major R. P. Nisbet ...	"	Jany. to 19th April 1882.*
35	Captain J. B. Hutchinson ...	"	20th April 1882 to 30th April 1882.*
36	W. Coldstream, Esquire ...	"	1st May 1882 to 6th Septr. 1883.
37	Major G. C. Napier ...	"	7th Septr. 1883 to 16th Decr. 1883.
38	J. R. Drummond, Esquire ...	"	17th Decr. 1883 to 6th Jany. 1884.
39	W. Coldstream, Esquire ...	"	7th Jany. 1884 to 11th April 1884.
40	Colonel C. Beadon ...	"	12th April 1884 to 3rd Feby. 1887.
41	Major Bartholomew ...	"	4th Feby. 1887 to 4th April 1887.
42	Colonel C. Beadon ...	"	5th April 1887 to 17th Novr. 1887.
43	W. Coldstream, Esquire ...	"	17th Novr. 1887 to 13th Novr. 1893.
44	E. B. Steedman, Esquire ...	"	14th Novr. 1893 to 12th Jany. 1895.
45	F. E. Bradshaw, Esquire ...	"	13th Jany. 1895 to 10th Feby. 1895.
46	E. B. Steedman, Esquire ...	"	11th Feby. 1895 to 3rd Septr. 1895.
47	G. C. Beadon, Esquire ...	"	4th Septr. 1895 to 29th Septr. 1895.
48	E. B. Steedman, Esquire ...	"	30th Septr. 1895 to 6th April 1896.
49	G. C. Beadon, Esquire ...	"	7th April 1896 to 24th April 1896.
50	H. B. Beckett, Esquire ...	"	25th April 1896 to 2nd Novr. 1896.
51	R. G. Thomson, Esquire ...	"	3rd Novr. 1896 to 9th Decr. 1897.
52	Captain E. P. Egerton ...	"	10th Decr. 1897 to 24th Jany. 1898.
53	R. G. Thomson, Esquire ...	"	25th Jany. 1898 to 2nd May 1898.
54	A. Meredith, Esquire ...	"	3rd May 1898 to 14th May 1899.
55	A. Bridges, Esquire ...	"	15th May 1899 to 17th June 1899.
56	A. Meredith, Esquire ...	"	18th June 1899 to 19th March 1901.
57	Captain Burlton ...	"	20th March 1901 to 1st May 1901.
58	Major H. S. P. Davies ...	"	2nd May 1901 to 21st May 1901.
59	W. C. Renouf, Esquire ...	"	22nd May 1901 to 7th August 1901.
60	Major H. S. P. Davies ...	"	8th August 1901 to 11th Jany. 1903.
61	Captain Burlton ...	"	12th Jany. 1903 to 23rd Jany. 1903.
62	Major H. S. P. Davies ...	"	24th Jany. 1903 to present time.

* Exact date not known.

CHAP. I, B. History. Antiquities.

The following list is taken from the list of objects of archæological interest in the Punjab by Mr. C. J. Rodgers, M.R.A.S.:—

1. Hát Koti, in Jubbal State, three marches beyond Kot Khai, which is four marches from Simla. Stone temple with an inscription.
2. Akra Patákra, between 30 and 40 miles up the Sutlej from Simla, on a precipitous edge of the river are an inscription painted and a cave, or recess in the rock. The character is curious, being something between cuneiform and Arabic. The two inscriptions mentioned above were copied and sent to Mr. Fleet.
3. Saráhan, in Bashahr, stone temple to Bhíma Kálí. It is reputed to be 1,800 years old.
4. Nirt in Bashahr, stone temple said to be 800 years old.
5. Shiva, five miles north of Kasauli, old remains. There are columns seven to eight feet high: the top of a *sikara* and other remains.
6. Naina Devi, in Biláspur. The *pujárís* of the place have a copper-plate grant about 7″ × 3.″
7. Madauní, 2 M. N. of Nárkándá, 40 m. of Simla are Hindustán-Tibet Road. Wooden temple of Jách *devatá* (*Nága* ?) recently completely renewed containing six small brass masks. Pújárí a Rájpút.
8. Kachairi above Kumhársen. Temple of Mátrí Deví.
9. Madolí. 1 m. below Kumhársen. Temple of Kotesvara built of wood and stone, surmounted with conical wooden roof and decorated with some crude wood carving. Faces west and contains a *linga*. Remnants of a previous stone temple visible in wall of compound.

Section C.—Population.

Density: District. *Table 6 of Part B.*

Simla with a density of total population on total area of 395·6 persons to the square mile stands ninth among the Districts of the Punjab; but the average population per square mile of total area is, in the case of this District, peculiarly a false measure of the pressure of the population on the soil. Only 9,830 acres or 15 square miles out of a total area of 102 square miles are under cultivation, and the pressure of rural population is thus 1,430 persons on the square mile of cultivation, which is heavier than in any

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other District in the Province. In regard to the density of the rural population on the culturable area Simla stands 12th among the Punjab Districts with 429 souls to the square mile.

Hill States as a whole. *Table 6 of Part B, Supplement.*

Taking the total population on total area, the Simla Hill States, as a whole, with 75 persons to the square mile stand 13th among the Native States in the Punjab, but in a hill tract the density of the whole population on the total area gives a peculiarly false idea of the pressure of the population on the soil. The density of the population on the cultivated area is not known as the extent of that area is not available for some of the States.

Towns: District. *Part B.*

The District contains six towns and 45 villages. The populations of the former as returned on March 1, 1901, are given in the margin. Except Simla and Kasumpti all the towns are hill cantonments, in which the population is very small in the cold weather. Simla proper rose from 13,034 in 1891 to 13,960 in 1901. Its population according to the special censuses taken in the summer months is shown in the margin.

Simla	13,960
Sabáthu	2,177
Dagshai	2,159
Jutogh	375
Kasumpti	170
Solon	61

14th August 1898 ...	Within municipal limits	31,621*
	Outside " "	2,880*
	Total ...	34,501*
26th July 1904 ...	Within municipal limits	35,250
	Outside " "	10,337
	Total ...	45,587

The population of Simla has thus risen by 32·1 per cent. during the last six years.

Nearly half the population of the District lives in the towns.

Hill States as a whole. *Table 7 of Part B. Supplement.*

According to the Census of 1901 the Hill States have three towns and 1,527 villages. The population of the former is given in the margin. The towns are the capitals of the States shown in the margin. All of them have fallen since 1891, *i.e.*, Rámpur by 19, Biláspur by 2 and Nálágarh by 11 per cent. Only 2 per cent. of the population lives in these towns.

State.	Town.	Population (1901).
Bashahr ...	Rámpur ...	1,157
Biláspur ...	Biláspur ...	3,192
Nálágarh ...	Nálágarh ...	4,027

Villages in the District. *Table 6 of Part B.*

The average population of the village is 477 souls, the number of villages in the District according to the Census Reports of 1881, 1891 and 1901 are given in the margin. In 1881 the hamlet was taken as the village for Census purposes. In 1891 the smaller group of hamlets, whose inhabitants are held together by ties of kinship, was treated as a village. In 1901 the larger group, which closely resembles the old fiscal unit in Kángra and which has become the modern revenue "village" in this District, was so treated.

1881 ...	257
1891 ...	126
1901 ...	45

* Including 4 per cent. added as suggested by the Municipal Committee in 1898.

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Hill States as a whole. *Table 6 of Part B. Supplement.*

The average population of the village in the Hill States according to the Census of 1901 was 249. The number of villages as returned in the last three Censuses are given in the margin. Except

State.	1881.	1891.	1901.	State.	1881.	1891.	1901.
Jubbal ...	472	437	77	Bághal ...	346	423	85
Ráwin ...	18	18	4	Biláspur ...	1,073	1,100	421
Dhádhi ...	10	10	3	Dhámi ...	214	209	20
Taroch ...	44	60	37	Mángal ...	33	41	6
Bálsan ...	152	152	30	Nálágarh ...	330	328	328
Bashahr* ...	836	615	83	Bija ...	33	33	6
Kumhársain ...	254	298	28	Kunihár ...	66	72	7
Darkoti ...	8	5	3	Mailog ...	222	191	47
Sángri ...	105	116	10	Kuthár ...	150	47	14
Bhajji ...	327	448	71	Baghát ..	178	206	84
Keonthal* ...	838	1,417	163				

* Including feudatory States.

Nálágarh all show great variations, but in all cases there has been a decrease since 1881 and 1891, and in several the number shown in 1901 is only a tenth of the number returned in 1881 or 1891.

In the Himalayas the cultivation is necessarily scattered and this prevents the formation of large villages, compelling the people to live in isolated homesteads or small hamlets near their fields. The hamlet which was taken as a village in 1881 and 1891, however, is not the administrative unit but forms part of a group of hamlets which has some resemblance to the village community in the plains and which was treated as a village in 1901. This group is known by various names.

Growth of population of the District. *Table 6 of Part B.*

The figures in Part B show the population of the District at the enumerations of 1881, 1891 and 1901. In 1868 its population was 33,995, but the *thánás* of Kálka and Kasauli were transferred to Ambála in 1899. The figures of 1868 for these tracts are not available, but assuming for the sake of comparison that their population remained the same up to 1881, the population of the District as at present constituted was 27,169 in 1868 and it thus rose by 32·9 per cent. between 1868 and 1881, the increase being almost entirely in Simla town. The increase in the decade 1881-91 was 9 per cent. As to the fluctuations in the decade 1891-1901 the following is reproduced from the Census Report of 1901 :—The District as now constituted shows an increase of 4,500, over 2,500 of these being accounted for by immigrant labourers on the Kálka-Simla Railway. The town of Simla itself, with Kasumpti and Jutogh, shows an increase of nearly 700 souls, while the rural population, now 21,449, has increased by only 237 souls according to the District report, though the increase appears to be greater.(1) It is remarkable that

(1) The rural population in 1891 was 24,089, but from this must be deducted 1,135, the then population of Rawain and Dhádhi States and the rural population of Kálka and Kasauli, for which separate figures are not available.

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according to the vital statistical returns 1,748 fewer births than deaths have been registered in this District since 1891. In only one year, 1898, did the births exceed the deaths. This appears to indicate very imperfect registration of births in the Simla Municipality, but the circumstances of the District, as a whole, with its large floating population (only 18,544, out of a total population of 40,351 are returned as District-born) are exceptional and no certain conclusions can be drawn.

Hill States. *Table 6 of Part B. Supplement.*

The table in Part B shows the population of the States as it stood at the three enumerations of 1881, 1891 and 1901. In the 1881-91 decade the increase was 9·4 per cent., and in the 1891-1901 decade 5·2 per cent.

The fluctuation in population has not been by any means uniform in the different States as is shown below :—

Serial No.	States.	Total Population.			Percentage of increase or decrease.	
		1881.	1891.	1901.	1891 on 1881.	1901 on 1891.
	Total Simla Hill States ...	337,998	370,200	389,349	+ 9·4	+ 5·2
1	Jubbal* ...	20,118	22,547	22,242	+ 12	− 1·4
2	Taroch ...	3,216	3,938	4,411	+ 22·5	+ 12
3	Balsan ...	5,190	5,496	6,704	+ 5·9	+ 22
4	Bashahr* ...	64,345	75,727	84,636	+ 17·7	+ 11·8
5	Kumhársain ...	9,515	10,416	11,735	+ 9·5	+ 12·7
6	Darkoti ...	590	595	518	+ ·8	− 12·9
7	Sángri ...	2,593	2,606	2,774	+ ·5	+ 6·4
8	Bhajji ...	12,106	12,205	13,309	+ ·8	+ 9
9	Keonthal* ...	31,154	37,320	42,192	+ 19·8	+ 13·1
10	Bághal ...	20,633	24,545	25,720	+ 19	+ 4·7
11	Biláspur ...	86,546	91,760	90,873	+ 6	− 10
12	Dhámi ...	3,322	3,985	4,505	+ 19·9	+ 13
13	Mángal ...	1,060	1,091	1,227	+ 2·9	+ 12·5
14	Nálágarh ...	53,373	54,032	52,551	+ 1·2	− 2·8
15	Bija ...	1,158	1,171	1,131	+ 1·1	− 3·5
16	Kunhiár ...	1,923	1,957	2,168	+ 1·7	+ 10·8
17	Mailog ...	9,169	9,329	8,968	+ 1·7	− 3·9
18	Kuthár ...	3,648	3,947	4,195	+ 8·2	+ 6·3
19	Baghát ...	8,339	8,668	9,490	+ 3·9	+ 9·5

* Including its feudatory States.

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Migration: District. *Tables 8 and 9 of Part B.*

The following table shows the effect of migration on the population of the Simla District according to the Census of 1901:—

	Persons.	Males.	Females.
IMMIGRANTS.			
1. From within the Punjab and North-West Frontier Province ...	14,535	11,085	3,450
2. From the rest of India ...	5,779	4,217	1,562
3. From the rest of Asia ...	641	591	50
4. From other countries ...	806	539	267
Total immigrants ...	21,761	16,432	5,329
EMIGRANTS.			
1. To within the Punjab and North-West Frontier Province ...	13,775	6,012	7,763
2. To the rest of India ...	2,227	1,321	906
Total emigrants ...	16,002	7,333	8,669
Excess (+) or defect (−) of immigrants over emigrants...	+ 5,759	+ 9,099	− 3,340

The bulk of the immigration is from the Districts, States and Provinces in India noted in the margin. There is also considerable immigration from the countries outside India as shown above.

	Total immigrants.	No. of males in 1,000 immigrants.		Total immigrants.	No. of males in 1,000 immigrants.
Ambála ...	2,023	775	*Simla Hill States.*	3,032	642
Kángra ...	2,212	914	United Provinces of Agra and Oudh.	3,987	768
Hoshiárpur ...	2,163	927	Bengal and Assam.	530	551
Patiála ...	1,379	559	*Kashmir* ...	478	858

The emigration is mainly to the Districts, States, and Provinces noted in the margin.

	Males.	Females.
Ambála ...	805	620
Kángra ...	479	700
Patiála ...	2,365	3,872
Simla Hill States ...	1,062	753
United Provinces of Agra and Oudh.	868	664
Bengal and Assam ...	322	185

The District thus gains 5,759 souls by migration, and its net interchanges of population with the Districts, States and Provinces *in India* which mainly affect its population are noted in the margin.

Net gain from + or loss to —		Net gain from + or loss to —	
Ambála ...	+ 5,987	Jullundur ...	+ 560
Sirmúr ...	− 440	*Patiála* ...	− 4,858
Kángra ...	+ 1,033	United Provinces of Agra and Oudh.	+ 2,455
Hoshiárpur ...	+ 1,944		

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Migration: District.

Comparison with the figures of 1891 shows that Simla District gained by intra-Provincial migration alone 760 souls in 1901 or 829 more than in 1891.

Gain or loss by intra-Provincial migration.

	1901	1891.
Total ...	+ 760	− 69
Sirmúr	− 440	− 237
Patiála	− 4,858	− 1,178
Hoshiárpur	+ 1,944	+ 911
Ambála	+ 598	− 1,388

Taking the figures for intra-Imperial migration, *i. e.*, those for migration in India, both within the Punjab and to or from other Provinces in India, we have the marginal data.

Loss by intra-Imperial migration.

Total ... ... −4,312

Hill States. *Table 8 of Part B. Supplement.*

The following table shows the effect of migration on the population of the Simla Hill States according to the Census of 1901:—

	Persons.	Males.	Females.
IMMIGRANTS.			
1. From within the Punjab and North-West Frontier Province.	20,575	10,723	9,852
2. From the rest of India	1,434	1,016	418
3. From the rest of Asia	786	626	160
4. From other countries	30	16	14
Total immigrants	22,825	12,381	10,444
EMIGRANTS.			
1. To within the Punjab and North-West Frontier Province.	17,422	7,032	10,390
2. To the rest of India	394	298	96
Total emigrants	17,816	7,330	10,486
Excess (+) or defect (−) of immigrants over emigrants.	+ 5,009	+ 5,051	− 42

The bulk of the immigration is from the Districts and States of India noted in the margin. There were also 684 immigrants from Tibet.

District, State or Country.	Total immigrants.	No. of males in 1,000 immigrants	District, State or Country.	Total immigrants.	No. of males in 1,000 immigrants
Ambála ...	3,766	530	*Suket* ...	976	467
Náhan ...	852	360	Hoshiárpur ...	3,485	567
Simla ...	1,815	415	*Patiála* ...	3,000	314
Kángra ...	4,253	633	Tibet ...	684	804
Mandi ...	1,361	555			

Hill States.

District or State.	Males.	Females.	District or State.	Males.	Females.
Ambála ...	865	2,182	*Suket* ...	544	611
Náhan ...	766	903	*Mandi* ...	517	324
Simla ..	1,947	1,085	Hoshiárpur ...	862	2,039
Kángra ...	1,145	2,642	*Patidla* ...	225	311

The emigration is mainly to the Districts and States noted in the margin.

Net gain from + or loss to –.

Ambála ...	+ 719	*Mandi* ...	+ 520
Náhan ...	— 817	*Suket* ...	— 179
Simla ...	— 1,217	Hoshiárpur...	+ 584
Kángra ...	+ 466	*Patiála* ..	+ 2,464

The States thus gain 5,009 souls by migration and the net interchanges of population with the Districts and States of the Punjab which mainly affect their population are noted in the margin. With other parts of India the interchange of population is very small.

	1901.	1891.
Total ...	+ 3,153	— 2,500
Náhan	— 817	— 561
Simla	— 1,217	— 1,295
uket	— 179	+ 578
Patiála	+ 2,464	— 1,253

Comparison with the figures of 1891 shows that the Simla Hill States gained by intra-Provincial migration alone, 3,153 souls in 1901, while in 1891 they lost 2,500.

Gain by intra-Imperial migration.

	1901.
Total ...	+ 4,193

Taking the figures for intra-Imperial migration, *i. e.*, those for migration in India both within the Punjab and to or from other Provinces in India we have the marginal data.

Vital statistics: District. *Tables* 11 *to* 13 *of Part B.*

Writing in 1901 the Civil Surgeon of Simla said :—

"In only one year (1898) was the birth-rate higher than the death-rate, and that by a very small margin. The decrease since the last general census was taken is 4,238. It is apparent, therefore, that the decrease in the general population is due to other causes besides a low birth-rate, the chief cause perhaps being the high prices which prevail in Simla and the proportionately low rates of food stuffs in the surrounding Hill States, since the last census was taken. There is, however, a tendency to an increase in the birth-rate. The total number of births for the five years, 1891-95, is 3,172, or a ratio of 17·99 per *mille* per annum, the total for the five years, 1896-1900, is 3,468, or a ratio of 19·67 per *mille* per annum, showing an improvement of 1·68. The death-rate has also improved during the last five years. During the years 1891-95 the death-rate per 1,000 per annum was 24·57, whereas the ratio for the years 1896-1900 is 23·02, an improvement of 1·55 per 1,000. The low birth-rate is chiefly attributed to the disproportion between the number of males and females in this District. The figures of this year's census show a total of 26,210 males and 14,140 females, or 185 males to every 100 females."

As to the effect of climate on the people the Deputy Commissioner wrote, as follows, in 1882 :—

"The climate of the hills and the habits of the people are certainly favourable to longevity. Again the local conditions are favourable to sanitation both in the abundant rainfall of autumn and the melting snow

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in spring which carries everything down to the valleys and dissipates most impurities. There is little sickness, but the infirmities of goitre and leprosy are not uncommon among the people. The latter disease is attributed to the miscellaneous intercourse which women of the hills indulge in, entailing often a dire curse on their offspring."

Age and sex statistics: District.

The population of the District, excluding Simla town and the various cantonments, is so small that the age and sex statistics for the District have no value and are therefore not given here.

Age, sex and civil condition. Hill States. *Table 10 of Part B, Supplement.*

The figures for age, sex and civil condition in the Hill States are given in detail in Part B. The following statement shows the age distribution of 10,000 persons of both sexes :—

Age period.	Males.	Females.	Total.	Age period.	Males.	Females.	Total.
Under 1 year ...	117	121	238	25 and under 30 ...	471	428	899
1 and under 2 ...	58	56	114	30 ditto 35 ...	474	447	921
2 ditto 3 ...	105	110	215	35 ditto 40 ...	353	295	648
3 ditto 4 ...	115	121	236	40 ditto 45 ...	405	348	753
4 ditto 5 ...	107	114	221	45 ditto 50 ...	221	165	386
5 ditto 10 ...	583	573	1,156	50 ditto 55 ...	288	255	573
10 ditto 15 ...	625	482	1,107	55 ditto 60 ...	111	84	195
15 ditto 20 ...	492	423	915	60 and over ...	335	306	641
20 ditto 25 ...	436	406	842				

Hill States as a whole. *Table 10 of Part B, Supplement.*

The number of males in every 10,000 of both sexes in the Hill States is shown below :—

Census of		In villages.	In towns.	Total.
All religions ...	1881	5,388	6,045	5,408
	1891	5,314	6,031	5,332
	1901	5,285	5,818	5,296
Census of 1901 ...	Hindús	5,267	5,878	5,278
	Sikhs	5,750	6,667	5,781
	Buddhists	4,688	4,445	4,687
	Muhammadans	6,010	5,552	5,951

The following table shows the number of females to every 1,000 males under 5 years of age in the Hill States as returned in the Census of 1901 :—

Years of life.	All religions.	Hindús.	Sikhs.	Buddhists.	Muhammadans
Under 1 year	1,033·9	1,032	1,307·7	1,482·8	970
1 and under 2	966·4	977·7	588·2	1,000	814
2 ditto 3	1,044·6	1,052·8	1,036	1,307·7	794·7
3 ditto 4	1,045·4	1,054	1,300	892	770·4
4 ditto 5	1,053·6	1,047·7	1,111·1	2,700	1,117·7

Marriage.

Only among the Kanets and lower castes has a girl any voice in the choice of a husband. Among Kanets, except when the orthodox *pherá* ceremony is performed, and among the less respectable families sexual license before marriage is common.

Rájpúts and Bráhmans generally observe the *bed lagan* ceremony at a wedding but most Rájpúts and Brahmans, of the agricultural class, Kanets and other lower classes celebrate a marriage in the following ways:—

(*a*). One or two men representing the bridegroom go to the bride's house and she feasts them with such of the villagers as are assembled. The bride is then taken to the bridegroom's house and Ganesh is worshipped.

(*b*). The bridegroom sends a woman to fetch the bride, who is accompanied by one or two women. Ganesh is not worshipped.

Among the higher castes if a man forcibly makes a wóman his wife the marriage is called *hár* and considered illegal, but among Kanets and the lower castes it would hold good.

The practice of selling daughters prevails among Kanets and the lower castes and is now gaining ground among Rájpúts and Brahmans also. A Kanet girl is priced at Rs. 60 and a Koli or Rehr girl at Rs. 40. The price is termed *dhori*.

Endogamy.

Marriage outside the tribe is, as a general rule, forbidden in all tribes. By cohabiting with a woman of inferior status a Kanet loses caste temporarily, but can recover it on payment of a fine ; on the other hand he loses his caste irrevocably by eating with her. A Kanet who marries a Sunár, Nai or Jhínwar girl is not outcasted, but no Kanet will marry with their children. Another version says that Sunárs or Náis may marry the daughters of Kanets but will not give daughters in marriage to them. Thus one account makes the Kanets higher and the other lower than the Náis and Sunárs by the law of hypergamy. Kanets can give girls as concubines to Brahmans, Rájpúts and Vaishas (*vide* detailed account under Kanets).

Marriage within the agnatic group (*haddi ká nátá*) is never allowed in any caste up to the 10th or 11th generation, but no such regard is paid to maternal relationship (*dudh ká nátá*), and a low caste man can marry his maternal uncle's daughter.

Marriage within the *gôt* is sometimes forbidden among Kanets.

Hypergamy.

There are traces of hypergamy among Kanets, thus a true Kanet can marry a Khash woman, but a Kanet woman must never marry a Khash man. Another account however states that true Kanets marry the daughters of Khash and Karun Kanets and also give them their daughters in marriage.

Polygamy.

A man may marry as many wives as he likes, the number among Kanets generally being regulated by the amount of work he can profitably assign to them.

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Polyandry.

A detailed account of polyandry will be found under Bashahr State, where the practice is common among Kanets.

Age of marriage.

There is no fixed time for marriage : a boy can be married at any age, generally after 10.

Divorce.

Among Kanets and low castes divorce can be obtained at any time by paying the husband the cost of the marriage and the jewelry given by him. This payment is called *rít tarná*. Until this is paid the wife is her husband's property and even a child by the paramour belongs to him. Adultery is indeed said not to be resented provided the man belongs to the tribe. A curious and unexplained custom exists in this connection. When selling his wife the first husband *takes* a certain family, and thus debars the woman from remarrying in that family. If she does so, the second husband must pay the first a fine of Rs. 6.

Widow marriage.

Among Kanets and low castes a widow is free to marry in or out of her husband's family. Some accounts also say that this is the practice among Súds, Banias and Bhoras and that it is not unknown among the inferior Rájpúts.

A widow if she remarries (whether in or out of her husband's family) is not entitled to his property.

Prostitution.

Only Turis offer their daughters for prostitution.

Succession.

Children inherit *per stirpes* and not *per capita*. Legitimate children have a superior claim to those who are illegitimate. For instance: if a man have two sons by his married wife, two by a woman not married, two by a woman of lower class, and two by a wife of a different caste or religion, the sons of the married wife have a right to inherit the bulk of his property, but they will give the other sons enough to support them, *e. g.*, half the property will be retained by the legitimate sons and half given to the remaining sons, their shares being determined by the brotherhood, as there is no definite custom. In some places legitimate children get two-thirds of the whole property and natural sons only one-third.

Children born of an adulterous connection are called *jhátá* or *jhátú*; they are kept as servants of the family or given one or two fields and movable property worth Rs. 20 or Rs. 30.

Adoption.

An adoption ceremony, in order to be valid, must be performed in a temple, by breaking a *dingí* (a piece of wood) and making a solemn promise before the god to fulfil the contract. A fee called *bishtí* is also given to the priest and *kárdár*. Consanguinity between the adopter and adoptee is essential.

TRIBES, CASTES AND LEADING FAMILIES.

Rájpúts

The Rájpúts form rather a ruling class than a true caste and comprise all the families of the hill chiefs with their less remote descendants. The Ráwats and Ráthis may be classed as Rájpúts.

They however plough and cultivate land with their own hands, and their rites at marriage and death are not according to the Shástras.

Kanets.

The mass of the population of the Simla hills consists of Kanets who also form the agricultural element in Kulú proper, Láhul, Mandi and Suket. According to their own account they are Rájpúts who have lost caste by the adoption of *karewá* or widow marriage, while other accounts make them out to be the aboriginal inhabitants of the hills. Objections could be urged against either theory, but it seems most probable that they are descendants of early Aryan invaders, long afterwards conquered by Rájpúts from the plains. Their name, if it is to be derived from the Sanskrit *kunita* or 'violater of the law,' would be almost conclusive against their being aborigines, for it implies that they were once bound by the Vedic law, which they abandoned, and strongly favours the theory that it was applied to them, by their Rájpút overlords, as an Aryan folk who, isolated in their hills, had not kept peace with the growth of Hindu doctrine. Among their most notable differences from Brahmanical ordinances are the practices of polyandry; the neglect to wear the *janeú* or sacred thread; the liberty given to a wife to leave her husband and marry another man if the latter recoup him for the expenses of his marriage; and the neglect of the orthodox funeral ceremonies. Possibly many of these are ancient Aryan customs long since abandoned in the plains. Further proof of their Aryan origin may exist in the Vedic ritual and hymns of the hill deities and in the apparently indigenous custom by which in winter the Brahmans go up to the high mountains to worship *Káli* and recite the Atharwan Veda.

In former times, and in places even within living memory, the Kanets were turbulent and often owned only a nominal allegiance to their Rájpút overlords. Every faction in a village was headed by a *movanna* or *mawái* (a term of obscure derivation) who received a small tribute and a share in the plunder of the band. The whole country was divided among these *movannas*, who only ranked below the village gods in power. Ruins of their houses, large fortified buildings, are still to be seen. Gradually the *movannas* fell before the advancing power of the Rájpúts who reduced the Kanets to vassalage. The last *mawái* was Káshi Rám of Kuthár State who died in 1903.

Divisions of the Kanets.

The most ancient division of the Kanets is said to be that into Shátis and Báshis, and to date from the time of the Mahabhárata, the Shátis being followers of the Kurus, and the Báshis of the Pándavas. These divisions were formerly bitterly hostile to each other, but now intermarry, though it is said that they still observe the *Shivarátri* festival separately, the Báshis on the 14th day of the month and the Shátis on the 15th.

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Divisions of the Kanets.

Three divisions of the Kanets are of inferior status, *viz.*, the Khash, Ráhu and Kuthárá. The Khash are the descendants of concubines (*khwás*) kept by Brahmans or Rájpúts. The son of such a union is called *sartera*; if a *sartera* marries in his mother's, or a lower, caste his descendants in two or three generations become *Khash*, while if he marries a Rájpút or Brahman girl the status of the family can be recovered. It appears that Kanets and Khash mutually look down on each other. The following proverbs represent the Kanet point of view:—

Khasni Khash bís, mán ek báp bís:

"One Khashi woman and 20 husbands, one mother and 20 fathers."

Khashascha Khashaputrascha Khash pratyaksh rákshasa,
Santushta Jawa mushta kashtascha prán ghattha.

"A Khash and the son of a Khash is a devil, pleased he gives a handful of barley, displeased he kills."

The name Ráhu is said to be derived from Ráhu the sun-devouring dragon, though it is also said to be a corruption of *máhu* a bee; the Kuthárás are worshippers of Ketu. No true Kanet girl may marry a Khash, Ráhu or Kuthárá on pain of being outcasted. A Kanet can however marry a Khash girl. Another inferior tribe of Kanets found in Bashahr, Láhul and Spiti are the Jáds or Záds; Kanets will drink and smoke, but not eat or intermarry, with them.

There are a large number of sub-sections (*khel*) among the Kanets. In the old edition of the Gazetteer it is stated that, in the Simla hills, four classes among the Kanets rank higher than the rest and are known by the title of Khúndh (Chár). Their names are Bhaunthí, Bidhár, Chhibbar, Balhír. The other subdivisions in these hills are:—Kothál Gahru, Barori, Chákar Katlehru, Saráji Khash, Badohi, Charolá, Badalwál, Jalánú, Rohál, Katálik, Pírwál, Janwál, Dalwál, Rihána, Kulhárnún, Norú, Laddogarh. A number of *khels* claim superiority over the rest.

Many *khels* bear the names of Rájpút clans, and claim Rájpút descent. Thus the Kanets of Bághal, Kunhiár, Mahlog, Kuthár, Biláspur, and Nálágarh consider the hill Kanets beneath them, and, though they marry their girls, do not care to give their daughters in marriage to them. The Tonur or Tanur Kanets are found everywhere but chiefly in Bághal, Mahlog and Kunhiár. They claim descent from Rája Angpál, king of Delhi in 774 (Bikram). His dynasty ruled for about 20 generations and in 1186 the last Rájá, Prithi Pál, was killed by Rájá Baldeo, a Chauhán Rájpút. The great families or *khels* of the Chauháns are Rahani, Namole, Baphrale, Padhár, Padhan, Sadi, Chauhán, Chandal and Chandel, all descended from Baldeo, and many of these are represented in Kanet sub-sections.

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Divisions of the Kanets.

The old Kanets known as Noru, Neru, Nonu, Neonu and Nolu describe themselves as descended from Rájpúts. The Agni Bansi and Pawár Kanets also claim descent from Agnikul Rájpúts. The Kanets of the Sám *gôt* call themselves descendants of the Ránás of Kotkhái, Khaneti, Kumhársain and Delhat. The Maliáru Kanets are descended from Rájás of Biláspur and Nálágarh. The Chhibbar Kanets say they came from Lahore and Pesháwar and are Brahmans. The Dogra Kanets say they came from Jammu and are also Brahmans. The Badohi Kanets are said to be a branch of the Chauháns. In the upper hills the Kanets generally are of the Badohi *gôt* and can marry within that *gôt*.

Brahmans.

The organization of the Brahmans in the Simla Hills is, as elsewhere, complicated to a degree and only its main outlines can be given here.

The Gaur and Sársut Brahmans to the north and east of Simla have three divisions : Shukal, Krishan, and Pujári or Bhojgi. The former are superior to the two latter, who are considered equal *inter se*, though the Shukal settled in these hills are not strict followers of the Shástras. They are divided into two occupational (and hypergamous) groups :—

(*a*) Those who possess free grants in *jágír* given them by the chiefs and enjoy large income in fees from numerous clients. These are generally educated men and do not themselves plough. They generally observe all ceremonies, both at marriage and death, in strict accordance with the Shástras.

(*b*) Those who are mainly agriculturists and have few clients. They do not abstain from ploughing, practise both formal and informal marriage and may obtain women as wives on payment of *rít*.

Group (*a*) does not intermarry with the Parasrámi Brahmans, who consider themselves superior, but it takes brides from (*b*) though it does not give it daughters in return. Group (*b*) is not free from suspicion of polyandry and practises widow remarriage.

Krishan Brahmans are cultivators and practise *rít*. The Pujárís or Bhojgís are ministrants, *chelás*, in temples and appear to have only recently become a separate group, and apparently they are forming two distinct sub-groups : (*a*) *pujárís* or ministrants pure and simple, who accept no alms ; and (*b*) those who accept alms in the names of the dead. Each of the three groups has its own rules regarding the alms it may accept.

Parasrámi Brahmans.

The Gaur Brahmans to the north and west of Simla are also divided into two other groups :—

(*a*) Those who came with Parasrám and settled in the hills, and still enjoy the *muáfi* grants made by him, are called Parasrámi Brahmans. They only effect marriage

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Parsrámi Brahmans.

according to the Shástras and in their own group. Their women wear a powder (*puria*) containing *panch ratan* (five jewels) on their head under the hair as a sign of *suhág* (married state). This is burnt with their husbands at death. Those who live in Nirat, Nagar and Nirmand are superior to those of Lársa, Dansa, Shungla, Shaneri and Ráwin.

(*b*) All the other Gaur Brahmans form a 2nd group.

Gaur and Sársut Brahmans to the south and west of Simla.

The Gaur Brahmans to the south and west of Simla are divided into the following groups:—

(1) Sásani—generally *parohits* of chiefs who have given them *muáfis.* They depend entirely on their lands and on dues from their clients.

(2) Dharowar who live by cultivation and also receive dues from their clients at festivals. They practise *rít* and Shukal and Sasani Brahmans take their daughters in marriage but not *vice versâ.* Similarly the Dharowar may take brides from Krishan Brahmans but do not give them daughters.

(3) Bháts, who assemble at a wedding or birth of a boy to exact their dues and sing *kabits* (songs). They have no connections with other Brahmans. They enjoy free leases of land granted by the state. They drive the plough and only effect marriage in their own tribe.

(4) Acháraj and (5) Mahá Cháraj or Bedwas. The latter are generally *parohits* of chiefs and weathly men. They are fed on the spot where a person died and for the time being are supposed to take his place, so they are fed with rich food to the end of the 1st year. The bedding on which a man dies is given them and is called *malín seja.* They perform all ceremonies according to the Shástras and are given no alms except those given in the name of the dead. They are not allowed to enter any house except when a death occurs.

(6) Pándas or Dakants take the alms given in the name of Rahu, Ketu and Saníchar, the evil stars. Pándas also accept the alms given in the name of the dead.

(7) The Agnihotri are very few in the hills and do not observe the customs practised by them in the Deccan.

(8) Kánkubajs and Maithals Brahmans are found in these hills but not as *parohits* of any hill caste. They earn their living by casting horoscopes and reciting *kathás,* visiting their clients annually and returning home after a few days' stay.

(9) Chhurimár: in Nálágarh and Bilászpur there is a group of Brahmans called Chhurimár, because they lived by dacoity in ancient times.

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Kolis.

The tradition about the Kolis is that a Kanet father had two sons by different wives and divided his property between them, it being agreed on that who should be the first to plough in the morning should get the first share. The younger brother was the first to wake and went forth to plough. The elder waking and finding him gone attempted to plough the courtyard, but finding it too narrow killed the bullock in a passion with an axe. For this he was outcasted. He had two sons, one of whom lived a respectable life, while the other was guilty of skinning and eating dead oxen. From the first son are descended the Kolis, who generally do no menial work; Kanets will drink(1) but not intermarry with them. From the second son are descended the Dagolis who skin and eat dead cattle. They are sub-divided into Dagoli and Thakur, of whom the former will not eat with the latter because they eat and drink with Muhammadans.

Bádhis.

The Bádhis or Bádis are carpenters and servants of the landowners from whom they receive food and at harvest time a share of grain called *shikota*. Kanets and higher castes will not drink with them as they receive dues at funerals and are consequently considered unclean. They are endogamous but sometimes marry with Lohárs and Brehrás.

Lohárs.

Lohárs are ironsmiths. Like the Bádhis they are servants of the landowners and their customs are similar. They marry within the tribe and with Bádhis and Brehrás.

Brehrás.

The Brehrás are goldsmiths. Their customs are similar to those of the Bádhis and Lohárs and like them they serve the landowners, being remunerated by grain at harvest time. They marry within the tribe and with Bádhis and Lohárs. Sunárs are goldsmiths of higher status who can intermarry with Kanets.

Turis.

The Turis are musicians who beat the drum when a corpse is carried out to the cremation ground. They get a share of the offerings of the dead and receive the shroud, besides getting fees in proportion to the wealth of the deceased. They are also given grain at harvest. As they take the offerings of the dead they are considered unclean.

Dúms.

The Dúms are considered below the Kolis and above the Dagolis. They do not bury or eat cattle but the Kanets will not drink with them. They ere endogamous.

Náis.

The Náis or barbers are servants of the landowners and receive *shikota* at harvest. Their status varies, probably according as whether they do or do not take funeral offerings; in some places they intermarry with Kanets while in others they are regarded as unclean. They are generally endogamous.

Kumhárs.

The Kumhárs or potters can eat with but not intermarry with Kanets. They are endagamous.

(1) But they will not do so in the upper hills.

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Malláhs and Dasias.

The Malláhs and Dasias are boatmen. They are not particular as to what they eat and drink and are avoided by the Kanets.

Leading families.

The leading families of the Hill States are described under their respective States. The District only contains one *jágír*, that of Rána Jai Singh of Kotkhái to which the Descent of Jágírs Act (IV of 1900) applies. It is for Rs. 465 per annum and is held in perpetuity. An instrument of acceptance of primogeniture as the rule of descent was signed by him in July 1902. The instrument embraces the conditions (*a*) and (*b*) set forth in Section 8 (*a*) of the Act.

Language.

The subject of language is reserved for an appendix.

Religions.

The following notes are a very inadequate attempt to give a general idea of religion in the Simla Hills. They refer, unless the contrary is stated, to the beliefs of the Kanets who form the mass of the population. Their religion is rarely the orthodox cult of Vishnu or Shiva, the many temples of Devi such as that at Hát Koti or of Tára Devi and Bhíma Káli at Saráhan having apparently been built by Rájpúts, not by Kanets. Vaishnavas are indeed rarely met with in the hills and are mostly immigrants. Shaivas are more numerous, but the mass of the hill people must be classed as Sháktaks or devotees of *shakti*, the female principle, which is embodied in a host of deities of whom Káli is the chief.

The Kanets are credulous in the extreme, but one good result of this is that an oath on the chief (*darohi*) or a solemn pledge (*gatti*) is absolutely binding on them.

Oaths.

An oath taken in the temple of the *deotá* is very sacred and a litigant is often willing to accept his opponent's statement on a matter in dispute if it is made after drinking water in which the idol has been washed. Perjury in such cases is surely punished by speedy death or serious misfortune to the perjurer or some one near and dear to him. If the ownership of a field is disputed between two persons, the matter is readily settled if one of them take a clod from the disputed field, and putting it upon his head in the *deotá's* presence swears to and claims the field in that august presence. If he succeeds in swearing and undertakes the imprecation he invokes on himself, the matter ends there and then, the disputed field goes to the swearer and he is believed to be the rightful owner. The most sacred oath of all is called *tágá tor*. A red thread is tied round the neck of a cow, a small space is sprinkled with water and cleansed, the cow is made to stand there and the person who administers the oath, after a solemn warning of the consequences of perjury, asks the person who has expressed his willingness to take this oath, to break the thread from the cow's neck. This oath is regarded as so awful that most people avoid it. Another form of oath is for a man to take a plough yoke

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Oaths.

on his neck and put a little grass in his mouth, praying that he may after death become the bullock of his adversary if he swears falsely. An oath may also be taken in the temple of a god by throwing a stone towards it, or by touching the image of the god. The consequence of false swearing is believed to bring disaster to one-self, one's relatives or property. People often avoid, and will not eat and smoke with, a false swearer.

On the other hand their religion is a great burden. If the *deota* is taken out from his temple in a procession sll his devotees or at least one man from each family is bound to accompany him. To refuse to do so is inexpiable sacrilege. In the upper hills the *deotas* are often capricious and will forbid the giving or acceptance of milk, curd or butter (though *ghi* may be given if free from curd) to any one, even to a man's own children. This superstition often causes inconvenience to travellers. The idea, however, is confined to the Kanets and Brahmans. The deities are so numerous that there is hardly any nook or corner without one. At every step is a twig of a tree, a thorny branch, of a low growing shrub, on which are tied red and white strips of cloth, termed "*Káli ki dhuja*;" every other heap of stones is consecrated as a *deota* and a stranger very often takes a *deota* for an ordinary boundary or forest pillar until warned by the natives of the place of its sacred character and adjured to take his shoes off if he approaches it. Though there is no dearth of *deotas* and Kális in the form of such mounds or branches there are numerous temples besides. Nearly every hamlet has a divinity of its own, though sometimes a god may be shared by a group of hamlets and sometimes parts of a village has one all to itself. Some of these divinities are snake-gods as appears from the termination "Nág" affixed to their names, but these do not seem to differ in essentials from the other *deotas*. Divinities are believed to dwell on the mountain tops, each *deota* or Káli having his or her favourite haunt, and they hear the prayers of their worshippers from these heights and are not forgetful of their interests. The *deotas*' images in the temples are mostly made of precious metals. The image consists of a collection of a number of masks fairly well carved, arranged in rows one above the other on a large convex copperplate which is covered with garments. In the case of a goddess (*devi*) the whole form is represented, while the image of a god (*deota*) only exhibits the face, as above described. Gods are generally of one type, though they bear different names. The modes of worship are the same, and their images alike. Some goddesses are represented with 4 arms, some with 2, some with 8, 12 or even 16. Some are shown sitting upon a dead body; others as riding on a lion. A temple contains many other images besides those of the god and goddess, bearing different names, such as Shibji, Shambhuji, Ganesh, Indar, Rajan, etc. These are said to be the attendants of the deity.

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The following is a list of the gods worshipped in the Simla hills :—

Number.	Name of god.	Village or seat of the god.	Territory.	REMARKS.
1	Devi or Durga ...	Kiyari	Kotkhái and Kotguru.	Devi (goddess) is worshipped throughout the country.
2	Chatur Mukh ...	Mailon	Kotguru ...	All the people believe in the god of Mailon. He is also worshipped in Kanehti and Rek and in all the small villages.
3	Dum	Danthla ...		Worshipped only by the natives of Danthla.
4	"	Pumláhi ...		The god of one village only.
5	"	Shamáthla ...		Only natives of Shamáthla worship this god.
6	"	Dalán		The god of Dalán only.
7	Dhaneshar ...	Kepu		Worshipped by the natives of Kepu, Gharál and Nanja.
8	Marichh ...	Kírti		The natives of Kírti, Bhanáná and Sháwat worship this god.
9	Bhoteshar ...	Bhúthi ...		The god of the people of Bhúthi, Bagáhar, and agriculturists of Máhori.
10	Baindra ...	Devri	Kotkhái ...	The god of the Majhghor and Thakariaghor territories.
11	Chambí ...	Breon ...		The god of the agriculturists of Breon and Auri.
12	Dum	Nehra		The god of one village only.
13	Mahá Deva ...	Purag		The god of half the territory of Chhe Bisi.
14	Nág	Chathlá ...		The god of the natives of Chathlá and Pungrish.
15	Káli Túná ...	Rakh Chambí Kúpar.		This Kâli is worshipped throughout the territory of Kotkhái.
16	Sharavan Nág ..	Shoshan ...		Worshipped in Gajdhár in the Kotkhái Tahsil and in Shila in Darkoti.
17	Baindrá ...	Khári and Pidárá.		Worshipped in these two villages alone.
18	Nandharári ...	Pujárli ...		The patron saint of the people of Chewar, Gajdhár, Chehr, Shalewar, Darkoti State and half the territory of Chhe Bisi.
19	Mahá Deva ...	Dalsár ...		The god of the people of Dalsár only.
1	Nandan ...	Devri	Kanehti State...	The god of all the people of Kanehti except those of Sadoch.
1	Devi A'd Shaktí	Kacher ...	Kumhársain State.	Worshipped throughout this territory, but there are other minor village gods also.
2	Maha Deva ...	Koti Madhati...		This god is worshipped in all the Kumhársain State; also there are other minor gods of the villages.
3	Magneshar ...	Kot		The god of the Sel territory.
4	Dum	Sarmalá ...		The god of the Obádesh territory.
5	Nág	Ghúnda ...		The god of Ghúnda in the Kumharsain State and of Chadyáná in the Kotkhái Tahsil.
6	Baindrá ...	Dim		The god of one village.
7	Dum	Himrí		The god of the Chagáon territory.
8	Nág	Bági		The god of the Chajoli territory.

Number.	Name of god.	Village or seat of the god.	Territory.	REMARKS.
1	Bhima Káli ...	Saráhan ...		This goddess is worshipped throughout the territory of Bashahr. Also there are other minor gods that are considered under this goddess.
2	Mahásu ...	Shekal		This is the god of agriculturists of Shekal only.
3	Pabási	Chapári ...		The god of the agriculturists of Balár in the Ráwin State, Chapári and Lohárkoti.
4	Do.	Gavás		The natives of all the villages, except those mentioned above, worship this god.
5	Panch Nág ...	Jangleka, Devdi, Tangnu Pekhá and Goshakwár,		There is a temple of this god in each of the five villages.
6	Chasrálu ...	Gosakvári ...		The god of two or three villages only.
7	Godáru or Púbási	Daswáni ..		The god of the Daswáni territory.
8	Do.	Khaniara ...		The god of Khaniara territory.
9	Deva Sheládesh	Shiládesh ...		The god of the Larot and Shiládesh.
10	Nág	Khábal ...		The god of the Khábal territory.
11	Pubási	Rohal	Bashahr State.	The god of Rohal.
12	Narain	Jábal		The god of the Jogaha territory.
13	Meha Deva ...	Pujáli		The rural god of Pujáli and Betiáni.
14	Deva	Jakhnotí ...		The god of Jakhnotí.
15	Khantu ...	Devi Dhar and Ranol.		The god of the Sári or Rájgarh territory.
16	Bakralu ...	Dalgáon and Rorhu.		The god of the Spel territory.
17	Baindrá ...	Bachhonchi ...		The god of half the territory of Mandalgarh.
18	Meshar ...	Pojárli		The god of the other half of the territory of Mandalgarh.
19	Nág	Do.		The god of the Návar territory.
20	Lodar	Do.		
21	Narainu ...	Narain		
22	Dholu	Karása		The god of Ghori Karása in the Návar territory.
23	Shálu	Melthi		The god of the Návar territory.
24	Nageshar ...	Jharag		The god of the Pandra Sau territory.
25	Devi Durgá ...	Shíl		Worshipped by the agriculturists of Shíl.
26	Mahásu... ...	Mandhol ...		Worshipped by the natives of Mandhol.
27	Devi Durga Hát	Hát Koti ...	Bashahr, Jubbal and Ráwin States.	Worshipped by the people of the Pandra Sau, Návar, Jubbal and Ráwin territories.
28	Kharánoo ...	Kharáhan ...		The god of the Rek and Sámat territories.
29	Palthán... ...	Sholi		The god of the Mastgarh and Alat territories.
30	Khanási ...	Barkal		The rural god of the Barkal territories.
31	...	Mahbúli ...	Bashahr State.	The god of the Sau territory.
32	Kaleda	Kaleda... ...		The god of two villages, Kaleda and Phola.
33	Chtar Khand ...	Brándli ...		The god of the Kanchhín territory.
34	Mangleshar ...	Dwara		
35	Lachhmi Narain	Kumsu		The god of the Shaláti territory.
36	Khantú... ...	Majháli... ...		The god of the Barshol territory.
37	Deva Kokhi ...	Darkáli... ...		

Number.	Name of god.	Village or seat of the god.	Territory.	REMARKS.
38	Lachhmi Narain	Pát		The god of Bari Ghoriwála and Kásha.
39	Devi Ji	Munush ...		
40	Kangleshar ...	Deothi		The god of the Hochhi territory, Majhali and Chaksá villages.
41	Nág	Kim		The god of Kím village.
42	Chhari Gudrí ...	Kareri		The god of one village only.
43	Jakh	Racholi ...		The god of four or five villages.
44	Gaso Dev ...	Gaso		The god of one village only.
45	Basherú ...	Basheráh ...		The god Tín Kothi, but all the people worship him.
46	Narain	Kinú		The god of the Chhe Bis territory.
47	Lachmi Narain	Manjheoli ...		The god of the Nau Bis territory.
48	Jhangrú ...	Manjgáon ...		The god of the Panjgáon territory.
49	Nág	Navárú ...		The god of the Pat So territory.
50	Nág	Bari		The god of the Bari territory.
51	Devi	Taránda ...		The god of the peasants of the Taránda territory.
52	Maheshwar ...	Songra... ...		The god of the peasants of the Songra territory.
53	Okha	Nachár ...		The goddess of the Nachár territory.
54	Durga	Kamba... ...	Bashahr State.	The goddess of the Ropi Kamba territory.
55	Mahá Rudr ...	Kiáo		The god of the Khionchá territory.
56	Nág	Baranda ...		The natives of the Jagori territory worship this god.
57	Jal	Sarpára ...		The god of the Kao Bíl territory.
58	Nág	Barúá ...		The god of the Kilbá territory.
59	Maheshwar ...	Bhábá ...		The god of the Bhábá territory.
60	Do. ...	Chagáon ...		The god of the Chagáon territory.
61	Badri Náth ...	Kámrú ...		The god of the Tukpá territory.
62	Chandiká ...	Kothi ...		The god of the cultivators of Shoa.
63	Thákur Dwára	Naising ...		Only cultivators of Naising village worship this god.
64	Raghu Náth Ji	Saráhan ...		This god is worshipped throughout the country.
65	Narsingh Ji ...	Rámpur ...		
66	Balrám Ji ...	Larsa, Dansa, Shingla, Shaneri.		Worshipped in four villages only.
67	Do. ...	Nirat		Worshipped in Niratnagar only.
68	Do. ...	Nandla and Torsa.		Worshipped in Nandla, Topsa, Cheoni, Gomán and Dagoli.
1	The tombs of Manságir and Dhánígír.	Ghorna ...		The god of the people of all the territory; there are also separate rural gods in every village.
2	Devi Mansa ...	Do. ...		
3	Kadhásan ...	Deothi		The god of the farmers of the Dhárti, Duel and Noti *pargana*.
4	Rai Re Mole ...	Kadháran ...		The god of the Kadháran, Shilgri and Dhar territories.
5	Cheoli	Shelá		The god of the Shelá territory.
6	Chitra	Chándní ...		
7	Nág	Pal	Balsan State	The god of the Shalgáon territory.
8	Maheshwar ...	Mahásu ...		Worshipped by people of Majheti and Draunk *parganas*.
9	Kadásan ...	Táli		The god of the Parli Pháti territory.
10	Bageshar ...	Bageshar ...		Worshipped by the people of Shákh, Katár and Bageshar of Balsan and men of the adjacent Sirmúr villages.
11	Nág	Kathorl ...		By Kathori village only.
12	Gon	Bakrari ...		The god of the Kaláshi territory.
13	Nainon	Devti		The god of the Paráli territory.

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Number.	Name of god.	Village or seat of the god.	Territory.	REMARKS.
1	Banár	Sharáchli ...	Ranvin, Keonthal State.	The god of the Ráwin territory.
2	Mahásu... ...	Hanol		
1	Nigahu ...	Jáili	Punnar, Keonthal State.	The rural god of Agla Punnar.
2	Baneshar ...	Choház		The rural god of Pichhla Punnar.
1	Paddoi	Parol	Sángri State	Sángri, Kumhársain and Bhajji States.
2	Nág	Shedri		Bhajji, Sángri, Bashahr and Kulú.
3	Báno	Banár		By Banár territory only.
4	Marichh ...	Sawán		" Sawán " "
1	Grehn	Deoti	Ghond State	The god of the Shilá territory.
2	Shilgur ...	Ghund		The god of the Prálá territory.
3	Thákurdwára ...	Ghund		All the cultivators worship it.
1	Bánthiá ...	Chikhur ...	Theog.	
2	Do. ...	Janog		
3	Jimpru	Padrog		
4	Mahású ...	Gajyari ...		
1	Banár	Sháráchli ...	Jubbal State	The god of the Barár territory in the Jubbal State. Also the Rána of Jubbal worships him.
2	Mahású ...	Hanol		The god of all the Jubbal State.
3	Shirgul or Bijat	Sarában ...		The god of the Bis Sau territory.
4	Rathi ká Banár	Barbál		The god of Barbál village only.
5	Santoplá ...	Dhár		The god of Dhar village only.
6	Shári	Shári		The god of four villages in the neighbourhood.
7	Devi	Jubbal		The goddess of the Barár territory. The Rána also worships her.
8	Devi	Hatkoti ...	Ráwin, Jubbal, Bashahr States.	All the natives of territories surrounding Jubbal worship the goddess.
9	Rihatna ...	Thalog	Jubbal State	The god of the Jakholi territory.
10	Gona	Bodhna... ..		
11	Devi Jagrásan...	Pojarli		The rural god of the Peontra territory.
12	Kanera... ...	Do.		The rural god of the Shák territory.
13	Devi Dúndi ...	Dhabás		The rural god of the Hamal territory.
14	Dúm	Bhot		The rural god of the Jakholi territory.
1	Mahású ...	Poriyá	Tharoch State.	The god of all the country.
2	Mahsehwar ...	Mashrán ...		
3	Mahású ...	Hanol		
1	Thán	Sawán	Sangri State	Worshipped in the Maghidhár territory.
2	Tawánsi ...	Barágaon ...		

Temples.

Kárdárs, i.e., overseers are appointed to look after a temple and its priests. The office is sometimes hereditary, and the overseers are called *kárdárs, mahtás* or *wazírs.* Part of the income of the temple is given to them as remuneration.

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Population.
Priests.

Only Brahmans can serve as priests; every family has its own priest and collectively these priests are the priests of the tribe in which the families are comprised. Temple priests are always Brahmans, and they enjoy free grants of land as remuneration for their services in the temple and receive some grain at each harvest, sometimes as much as 10 or 12 *sérs* from each worshipper. The Brahman priests in addition to the service of the god may carry on any other religious or secular business.

Worship.

After the usual morning worship of the *deotá*, the worshippers make offerings to him and pray that their desires be fulfilled. Then the god's *chelá* (disciple), who is called *dewá*, goes into a trance and foretells success or failure to the worshipper, offers him rice and gives him directions in answer to his questions.

Sacrifices.

A common sacrifice is that of a goat. One loin of the goat is given to the person offering it, and the remainder distributed among the priests. Two or four annas in cash are given to the priest for each goat.

Sacrifices are of six kinds :—

1. Goats and male sheep are sacrificed to all deities except Krishna and Rámá.
2. Goats are sacrificed in the name of a *devi* or to Káli.
3. Sheep are sacrificed in the names of Bhairon, Lonkra and Nár Singh.
4. Buffaloes are sacrificed to the younger Lonkra, and to a *devi*.
5. Fowls, pigs, fish and lizards are offered to the lesser Káli.
6. Floral offerings are made almost daily and consist of all kinds of flowers, *dúbh* (grass) and young barley.

Generally the family priest officiates at the time of sacrifice, but one can sacrifice without the priest's aid. The sacrifice is offered to the god who is offerer's patrón and is performed at the temple. The head of the victim is placed before the image of the *deotá* first, so that it may drink the blood. If the sacrifice be of the first three kinds, one loin is given to the person who offered it and the remainder is distributed among the *dewás* and the priest. Sometimes the sacrificial animal is buried. In some places the head and liver of the sacrificed goat are kept by the priests and *dewás* and the remainder is given to the offerer. The sacrifices of the fourth and fifth kinds are offered by Kolis, Mochis or shepherds. Sometimes instead of a living creature, images in flour or silver are offered, or the living beast, without being sacrificed, is let loose in the god's temple. The animal remains in the forest and the temple custodians look after it. When fat it is sold and the money thus realised is added to the god's treasure. If the image be of silver, it is stored in the treasury, and if the image be of flour it is cooked in oil or clarified butter and eaten by the priest.

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Human sacrifice.

Worshippers now do not offer any part of their bodies in sacrifice. There are, however, traditions of human sacrifice and it is said that in ancient times men, women and children were offered as sacrifice to a Devi or Káli, and that men were sacrificed to Lonkra. It is also said in ancient times that men had their heads cut off and offered to Jawálá Mukhi, Káli, Bhimá Káli, Bhairon Bír, etc., and put them in the sacrificial fire and that others cut out their tongues and offered them to the goddess. One sacrifice is still performed which is of great interest as being an undoubted survival of human sacrifice. It is found both in the Simla Hill States and in Kulú. An account of it will be given under the Bashahr State.

The Bihundá sacrifice.

The following is a list of places where the Bihundá sacrifice is performed in the hills :—

No.	Name of god.	The place of sacrifice.	Territory.
1	Basheru	Basheráh	Bashahr State.
2	Kangleshwar	Devthi	
3	Lachmi Narain	Manjheoli	
4	*Devi* and Balrám	Shingla	
5	Do.	Shaneri	
6	Do.	Larsa	
7	Do.	Dansa	
8	Dátátrah and Balrám ...	Nagar	
9	Suraj and Balrám	Nirat	
10	Kharánu	Kharáhan	
11	Palthán	Sholi	
12	Bakrálú	Dalgáon	
13	Bhimá Káli	Saráhan	
14	Thári	Brahl	Jubbal State.
15	*Devi*	Nirmand	Kulú.

Votive offerings.

A man who desires to obtain a boon for his son or any near relation or to injure an enemy offers an iron nail, a ring, a trident (*tirsúl*) or a bird to the *deotá* and these votive offerings are stuck in an adjacent *deodár* or in door posts of the temple. Sometimes a man will go secretly to a temple, and cutting his finger or pulling out some hair offer the blood or hair, with a prayer that his enemy may be injured by the *deotá*.

There is a regular custom prevalent throughout the country of making contingent promises to the *deotá* to do this or that thing in his honour, if a certain thing, as, for instance, the birth of a child or recovery from severe illness, is brought about, and the people scrupulously fulfil their promise if the expectation is realized. Both during the fairs and at other times the *deotá* is invoked as an oracle. The person, generally a priest, who is believed to have been possessed with the *deotá's* spirit, moves his limbs violently like one possessed, throws his head up and down as if he had lost consciousness and gasps out answers to the questions put by the pious worshippers around him, sometimes bursting into a passionate homily on the wickedness of the people. His answers are taken as orders from the *deotá* and are implicitly obeyed.

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Population.
Ghosts and spirits.

Belief in charms, magic, enchantments, ghosts and evil spirits is common. In order to prevent the spirit of the dead, who has not been accorded the proper rites after death and who is termed *páp*, from haunting the family home and tormenting its surviving members, the people often make a kind of shrine which, consists of only four low walls, with a little roof in the centre of a field, and dedicate it to him. This shrine is called *dareoti*. The members of the family often offer flowers at this shrine, and believe that the restless soul has been safely lodged and propitiated and will no longer trouble the living. Such a building may be seen about half way from Fágu to Theog, at a turning of the road in the centre of a field below.

The following are the most important spirits:—

(*a*) *Báolis*, brooks and springs are supposed to be the abodes of *jalparis* (water nymphs) and *mátrís*.

(*b*) *Káli* is supposed to live on hills.

(*c*) *Banshírá* spirits live in the ruins of old buildings, in valleys or mountains.

(*d*) *Dágs* are ghosts connected with fields. If the crops in a given season yield less than the expected harvest, the difference is thought to be appropriated by a *dág*.

Exorcism.

Possession by ghosts is generally believed in. Spirits are under the control of low caste persons, such as Kolis, cobblers, shepherds, ironsmiths, as well as Brahmans. A ghost imposed by a low person is thought to be unholy, that imposed by one of high caste holy. If a person suffers from disease and does not recover with any medicine, a Brahman *dewá* or *dád* is called and is asked to diagnose the disease. He throws dice or goes into a trance and thus makes a diagnosis of the kind of ghost, if any, with which the man is possessed. Almost any ordinary symptoms of sickness is regarded as a sign of demoniacal possession.

The person possessed by a ghost is made to inhale the smoke of burning wheat, chillies, a tiger's flesh and pork. If the ghost is not dispelled by these means, the following methods are adopted according to the nature of the ghostly occupants.

(*a*) A water nymph or *mátrí* is supposed to have a female form. They are either virtuous or superior, or vicious or inferior. The former are propitiated by offerings of fruits and flowers, a small palanquin is made of bamboo and covered with cloth of five colours: the Brahman makes a cake, recites hymns and places the palanquin before the patient, and puts the fruits and flowers in it. The patient is made to worship a lamp and the palanquin, after which it is placed at a cross-road. To propitiate an evil nymph, a goat or sheep, pig or hen is sacrificed or the above rite is observed.

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(*b*) Propitiation of the god of death is performed in the following way :—some animals such as fowls, pigs, or sheep are brought. A cake of seven kinds of grain is cooked, and 5 or 6 lamps are lighted and placed upon the cake, with some bits of stone. All these are placed before the patient. He takes 5, or 7 or 11 stones, always an odd number, chants a hymn over each and puts it upon the cake. When this is done, all the things, together with the animals, are carried to the cremation-ground, where the Brahman sacrifices the animals and takes them away.

(*c*) Ghosts and *banhshírás* in some places are propitiated by sacrifices of goats, and in others by earth or gravel. In the same way evil spirits are propitiated by sacrificing a boar, a hen, or earth only.

To propitiate spirits Brahmans recite *panchak shánti* hymns (propitiatory hymns) and alms are given.

The *kunjháin* offering to Káli, a *pari* or a *mátrí* is very commonly performed instead of an ordinary sacrifice. A piece of forest or hill is set aside for this purpose. Even when the forest is cut down, the portion consecrated to the god is preserved for his worship. No tree in this portion may be cut, or its leaves or boughs broken.

If any one yawns all his companions frighten away the spirit which hovers round by striking their fingers' ends, otherwise the spirit would enter the man's body through the open mouth. Not only are living objects amenable to the influence of evil spirits, but rifles, swords and such like weapons are sometimes seen bound with *mantrás* (charms written on a piece of a paper wrapped in a piece of cloth) to keep away such effects as would otherwise have lessened their usefulness.

Superstition connected with agriculture.

If in ploughing a snake be killed by the ploughshare, it is forbidden to plough without its being purified. At sowing the following are regarded as essentials : (*a*) that the sower be under the good influence of the moon ; (*b*) that there be no evil *nakshattr* (star), *tithí* (date) or *jog* (combination of stars) ; (*c*) that the day be neither Tuesday nor Saturday.

The people generally are very careful about the *panchak jog*, Tuesday, Saturday, *amávas*, *puranmáshí* (full moon) and *shankránt* both at sowing and harvest time, but they do not regard evil stars and *jogs*. If it rains only one or two days after sowing it is considered a bad omen as is rain on the *janamashtami* or *puranmáshi* nights in Hár or the *amávas* in Bhádon.

When harvesting is begun a big wheaten loaf is brought to the field and distributed among all the men present, or a goat is sacrificed and taken home. When corn is winnowed it is collected in a

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Superstitions connected with agriculture.

large heap and worshipped, and a portion set aside for the god. The remaining corn is stored in bags or boxes. At the end of the Kharíf (if bumper crop) when all the crops have been garnered the people of the village bring their god from his temple with great pomp, worship and sacrifice a goat to him. All the persons accompanying the god, and mendicants, are fed. Generally this entertainment is given by several villages from Bhádon to Mágh, and is called *bhadranju*, *halan*, *jágra*, *panila pehra* or *maghoji*.

The growing of two ears of corn on a plant is regarded as a bad omen. If any one happens to see the two ears together, he must either eat it stealthily without telling any one of it, or if he tells some one about it he must sacrifice a goat to avert the evil.

It is believed that if a branch of the *kaint* tree be struck in a field on a Sunday in Jeth it will serve as a safeguard against insects and worms.

Superstition regarding houses.

The entry of a snake into the upper flat of the house is considered to portend evil and it is driven out by pulling down the roof not through the door, and something is given as charity.

Ordeals.

Trial by ordeal is not uncommon, the favourite method is by means of two goats, one let loose by each of the rivals; the priest of the *deotá* is called and makes the goats stand side by side; he calls each goat by its owner's name and throws some water and rice on the head of each simultaneously, the goat which shivers first brings victory to its owner, the other is killed and eaten. Sometimes the following method is used, but it is not common. The parties bring two goats, alike in all respects, which are given equal quantities of poison. The party whose goat is first affected by the poison wins the case.

Magic.

The priest has, as such, nothing to do with magic nor has he any enmity with the magicians. In some places even priests act as magicians; and any one who learns the science can become a magician, but they belong chiefly to Brahman, Yogi, Mochi, Koli, minstrel, smith and Bádi classes. The man who does not bathe and who does not worship the gods but devotes his whole attention to the worship of evil spirits, is taken to be as a magician. It is generally believed that the attendance of a magician at any one's house means that he has been summoned either to call up spirits or to disclose some secret or make some one receive some gain or injury.

Reading the future.

The disciple, *dewá* or *dád*, concentrates his attention for a few minutes, and answers any questions put to him.

Charms.

Magicians perform charms upon a person, by means of things belonging to that person, or by things that were a portion of his body, such as nails or hair cut from his body, or the dust over which he has trodden, another method is to drive a nail in a tree bearing the same name as the person intended to be injured, and thus wound that person with the nail by means of the tree, or the

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water of a spring of the same name as the victim is warmed on a fire, and thus the man is made to suffer from heat. Yet another way is to make an image of a person which is either wounded with a nail in his name or buried or burnt, or the flesh of a corpse, or pepper or mustard, is put, in the name of the victim, in a sacrificial fire. Special care is taken to destroy nails or hair when cut. Every man has two names, and the reason of this is that the magicians may not know the birth name.

The evil eye.

The hill people believe in the effects of the evil eye and are much afraid of it, and consider it worse than magic. Some men have so much power in their eyes, that if anything be eaten in their sight it is at once vomited up. The effects of an evil eye are neutralised by charms, or by keeping out of the sight of the suspected man. To avoid the evil eye portion of anything brought from without is put in the fire. The effect of an eye upon an animal is neutralized by throwing some dust over it. To keep the evil eye off crops a long post is fixed in the field and a bone, or the skin of some animal, is attached to it. This also serves as a scare-crow.

Muhammadans.

Excepting travellers very few Muhammadans are to be found in the hills, though there is a large Muhammadan community in Simla town. Muhammadans in the villages are Shaikhs and followers of the Saint Lakh Dátá.

Simla town contains the 6 mosques shown in the margin. All were built by public subscription except the last which was built by one Kutab Khán, Khánsámán, near the place where the Kotwáli now is on the Upper Mall, but as its site was required by the Municipality, it was re-built near the market by Municipal Committee at its own cost. It is now generally known as the Kashmirián-ki-Masjid.

1. Chota Simla Masjid.
2. Boileauganj Masjid.
3. Jámá Masjid.
4. Masjid Kashmirián.
5. Masjid Buchrán.
6. Kutab Khán's Masjid.

Christianity. Government ecclesiastical staff.

The ecclesiastical staff maintained by Government in the stations of the Simla District consists of the Chaplains of the Church of England at Simla, Dagshai, Subáthú and the Military Asylum at Sanáwar, and a Chaplain of the Church of Rome at Subáthú.

Church of England.

The duties of the Church of England in Simla are performed by the gazetted Chaplain, and by a clergyman who is paid partly by a grant of Rs. 600 *per annum* from Government, and partly by the congregation belonging to the Church. The Chaplain of Simla is responsible for taking services at, and paying frequent visits to, Jutogh, where a church, seating 250, was built in 1885. A chapel of ease was built at Boileauganj (Simla W.) in 1885 on the Viceregal Estate, where services are held by, or under the orders of, the Chaplain of Simla. There is also a chapel at Bishop Cotton School, the Head Master of which is always in holy orders and in communion with the Church of England. The Simla District is part

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of the diocese of Lahore. The clergymen working in the District are licensed by the Bishop, but they do not all permanently belong to the diocese, the chaplaincies of Dagshai and Subáthú being placed at the disposal of the Bishops of Rangoon and Lucknow respectively, and they appoint chaplains to them for periods not exceeding two years. The reason of this is that the Punjab is rich in hill stations, which cannot be filled by the local clergy.

ChristChurch, Simla.

A history of the Parish of Simla has been published.(1) The first church in Simla was a thatched building situated immediately to the west of the site now occupied by Messrs. Whiteaway and Laidlaw. This building was greatly improved and added to in 1836 and subsequent years, but in 1843, owing to damage done by earthquakes, extensive repairs became necessary, and it was decided to build an altogether new edifice capable of seating a much larger congregation. The foundation stone of the present building was laid on September 9th, 1844, and the church was consecrated on January 10th, 1857, as Christ Church. The cost of construction was between Rs. 40,000 and Rs. 50,000 of which the greater part was met from subscriptions, supplemented by grants amounting to Rs. 12,000 from Government, and the church was taken over as a public building in 1856. Since then repairs and additions have raised the book-value of the building to Rs. 89,000. The building consists of a nave and chancel (the latter added in 1864) and is 100 feet long by 42 wide. It has sitting accommodation for 574 persons, which can be increased by the addition of chairs to 630. The tower is 90 feet in height, it contains a clock, a brass bell, and a peal of tubular bells. The east window was erected in 1890 to the memory of Mrs. Mathew, wife of the late Bishop Mathew; the subject is the *Te Deum* and the work was entrusted to Messrs. Buelison and Grylls of London. The fresco on the Sanctuary walls was painted from a design by Mr. Lockwood Kipling by pupils of the Mayo School of Art in Lahore. There is a fine organ by Morgan and Smith of Brighton erected in 1899 at a cost of Rs. 23,000. The stone pulpit was built in 1877 to the memory of Bishop Milman, and there is a handsome stained glass window presented by Mr. (now Sir) James Walker in memory of Mrs. Walker. Among the several tablets in the church are memorials of Major-General Godwin, C. B., who commanded in the Burma expedition of 1852, Sir T. D. Baker, K. C. B., Sir W. K. Elles, K. C. B., and Colonel Money of the 9th Bengal Lancers, murdered at Muridki.

All Saints' Church, Boileauganj.

The church of all Saints at Boileauganj was consecrated as a chapel of ease to Christ Church. It is 54 feet long by 24 wide and has accommodation for 100. It is situated close to Viceregal Lodge.

(1) The Parochial History of Simla 1836-1900 by J. E. Wilkinson, Clerk of Christ Church, Simla, with introduction by Revd. G. E. Nicolls, Chaplain of Simla: Thacker, Spink & Co., Simla, 1903.

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Chapel of the Holy Trinity.

On the occasion of the removal of Bishop Cotton School from Jutogh to its present site, it was originally intended to build a chapel capable of holding 200 boys. It was, however, agreed that a building to hold 300 should be erected, the additional cost being paid by Government and 100 seats reserved for the general public. Sanction was accorded to this project in 1864. The chapel is known as the Holy Trinity and is situated immediately inside the entrance to the school grounds.

Chapel of St. Michael the Archangel at Jutogh.

The Church of St. Michael the Archangel at Jutogh was built by Government in 1885 and consecrated in 1886. It has accommodation for 250. The church is served by the Chaplain of Simla.

Church of St. Saviour at Dagshai.

The Church of St. Saviour at Dagshai holds 500 persons. It was built by Government in 1886. There is a resident Chaplain, who also visits Solon.

Subáthú School Church.

There is a School Church at Subáthú holding 170 persons. It was built in 1850 and has not been consecrated. There is a Chaplain here who also visits Rupar.

Sanáwar.

Attached to the Lawrence Military Asylum at Sanáwar is the Church of the Holy Trinity built by Government in 1853 and consecrated in 1860. It holds 500 persons.

St. Thomas' Church, Simla.

The Church of the Native Christian community of the Church Missionary Society was consecrated as St. Thomas' Church on August 9th, 1885. It is situated in the heart of the *bázár*, and has accommodation for 150.

St. Mary's Church, Kotgarh.

The Mission Church at Kotgarh was consecrated as St. Mary's Church in 1873 by Bishop Milman.

Roman Catholic Church.

Simla and the Simla Hills are included in the Archdiocese of Agra, and chaplains are deputed by His Grace the Archbishop to Simla, Jutogh, Dagshai, Solon and Subáthú.

Roman Catholic Cathedral.

The Roman Catholic Cathedral is a handsome building in the French Gothic style built in 1886 by private subscriptions. It includes a nave and two aisles, two side chapels, a high altar and two side altars, a vestry, baptistery and confessionals. The belfrey contains a peal of 3 bells. There are two Convents: the Convent of Jesus and Mary at Chhota Simla, and the Loretto Convent, founded in 1895, in Tara Hall at Kaithu. There are Roman Catholic Missions at Kilba and Rami.

The Union Church.

The Union Church is an undenominational place of worship, belonging to trustees who also hold the funds subscribed for the support of the pastor. The building was opened in 1870, since when the pastors have been drawn from various denominations, Baptists, Wesleyans and Presbyterians. The building measures 50 feet by 40 and is capable of accommodating 250 persons. A manse is attached as a residence for the pastor.

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Church of England Missions.

There are three missions in connection with the Church of England in the Simla District, namely: (1) a general mission of the Church Missionary Society at Kotgarh; (2) a general mission of the Church Missionary Society with the Church above mentioned situated in the Sadar Bázár at Simla; and (3) a mission to Zenánas in Simla, in connection with the Delhi Mission, under the auspices of the Society for the propagation of the Gospel.

The Kotgarh Mission.

The Kotgarh Mission is one of the oldest Christian missions in the Punjab. A number of English residents in Simla, chief among whom were Mr. Gorton, Captain Jackson, Dr. Laughton, Captain Graham, General Smith, Dr. Dempster, Major Boileau and Captain Rainey, constituted a society in December 1840 for beginning a mission in the Himalayas. Its basis was to be Kotgarh but its operations were to be extensive, embracing all the country round about and including Simla as well as the district of Kanáwar.

In a letter dated September 1842 the Simla Committee expressed their willingness to hand over the whole of their funds to the Church Missionary Society, but the financial state of the Society rendered it impossible for them to enter on the undertaking, and the mission was started by the Committee under its own auspices as the Himalaya Mission. The old mess house at Kotgarh was bought as premises for the Mission, and two German missionaries were engaged—Dr. Prochnow, an Evangelical minister, to whom the Bishop gave Anglican orders, and Mr. Rudolph. In 1847 the Himalaya Mission Committee at Simla ceased to work, and the Mission was placed under the Calcutta Corresponding Committee of the Church Missionary Society, and it now is a branch of the Punjab Church Missionary Society, inaugurated in 1852. Dr. Prochnow left India in 1858, and died at Berlin in 1888. Since his departure, the Kotgarh Mission has undergone many changes. For some years it was occupied or superintended by several missionaries, the Revds. Merk (from Kángra), Hoerule and Keene, until the Revd. W. Rebsch was permanently appointed. He carried on mission work there and at Simla for more than 20 years, dying at Simla in 1895. There is a school at Kotgarh, in which orphans have from time to time been received and trained by the Mission, and several branch schools in various neighbouring villages. In 1890 the Society appointed the Revd. H. F. Beutel to the work connected with the Kotgarh Mission Station. With the assistance of a few native helpers mission work has been carried on in different ways, not only by means of the schools, but especially by direct preaching of the Gospel to the people, etc. Extensive itinerating tours have been occasionally undertaken into the surrounding Hill States of Basahar, Jubbal, Keonthal, Kumhársain, Shangri, Suket, Mandi, Kulú, etc. Though on the whole there have not been many baptisms—the Baptismal Register shows 184 names, of whom about 60 were adults—yet the result of evangelizing the

people is manifest in different ways. The congregation at present consists of somewhat over 60 souls, all told.

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The Kotgarh Mission.

A Medical Mission was started in May 1903, by the C. M. S., to which Dr. A. Jukes has been appointed. It is hoped shortly to start a *dharmsálá* in connection with the Mission Dispensary. There is at present no rest-house in Kotgarh and patients coming two or three days' journey require a lodging for the time they are under treatment. The cost of maintaining the Medical Mission is defrayed by voluntary contributions.

The Simla Mission.

The Simla Mission was started in connection with the Himalaya Mission. The Revd. Michael Wilkinson, who was sent out in 1843 on the staff of this mission, finding that two missionaries were not required in Kotgarh, settled in Simla where he founded several schools, of which one is the present Municipal Board School. The Church of St. Thomas was consecrated for the Mission in 1885 and there has been a native pastor since 1874. The Mission staff now consists of the Missionary in charge, the native pastor, a catechist and a village reader. There is a resident congregation of about 90 persons which is nearly doubled in the season.

The Simla Zenána Mission.

The work of the Simla Zenána Mission is carried on by two deaconesses of the Cambridge Delhi Mission. It includes a school for Bengali girls.

Simla Baptist Mission.

The following account of the Simla Baptist Mission has been kindly furnished by Revd. J. G. Potter :—

"This Mission was begun by the Revd. Gulzár Sháh in the year 1865. He was then the pastor of the Baptist Church in South Colinga Street, Calcutta. His employment as a clerk in the Public Works Department of the Government of India brought him up to Simla for the first time that year. This Mission was carried on with the help obtained, as regards work, from a few of his Bengali brethren, and, as regards money, chiefly from officials of the Government of India, from the Simla Union Church, and from the Baptist Missionary Society. The Mission did not belong to any Church or Society till the year 1880. That year Mr. Sháh, fearing further complications that might arise after his death, made over the Mission property to the Baptist Missionary Society, in consideration of their being the largest subscribers to the Mission for some years past, and especially of the help they gave in the building of the new chapel. Since the year 1881 the Mission has been still more closely connected with the Baptist Missionary Society. In May 1865 Mr. Sháh commenced Sabbath services for native Christians of all denominations, there being no such services held in any other place in Simla at the time. He preached to the Hindús and Muhammadans that came up from the plains, also to the hill people in their villages, and received much encouragement in his work. In 1866 two male and one female teachers were appointed, but there were no direct conversions, and no additions to the Church. In 1868 the first chapel was built and two new converts were obtained, and since that year additions have been made to the Church by conversions from among the Hindu, Muhammadan and Sikh population. The total number of converts baptized in connection with the Mission from its commencement till 1883

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Population.
Simla Baptist Mission.

was 134. A new chapel on the Cart Road was opened in June 1879. The number of the congregation increased with the increasing number of native Christians who came up to Simla year after year as employés of the Secretariat and other Government offices. Separate services are held for Bengali and Hindustáni congregations."

Since the death of Mr. Gulzár Sháh in 1886 the work of the Simla Mission has been carried on by European Missionaries of the Baptist Missionary Society. The Revd. James Smith, well known in connection with his work at Delhi and elsewhere, spent the last 11 years of his life in the Simla Mission. During this period the work at the foot of the hills was felt to be so important as to require the services of an additional Missionary, and Mr. George Smith, son of the Missionary at Simla, took over charge of that work. It has now become under his care much larger than the Simla work from which it originated, some hundreds of Christians being found in the villages around Kharar, the central station. In 1889 the Kálka outstation also became independent and was placed in charge of a European Missionary. After the death of Mr. James Smith in 1889 several Missionaries had charge of the Simla work for a short time, but no resident Missionary was appointed till 1901 when the Revd. J. G. Potter and his wife occupied the station. In 1904 at the time of writing, the staff consists of the missionary in charge, one Mission and two local evangelists, two teachers, a colporteur and two Bible women. At the beginning of the year three of the States near Simla were visited and with the kind permission of the Rája a Christian preacher was located at Biláspur. It is hoped in a few years that all the Native States around Simla will be visited and regular work be established in them; also that from the three centres now occupied by European Missionaries, *viz.*, Kharar, Kálka and Simla, the whole District may be evangelised. The Mission premises erected by Gulzár Sháh having been taken over by Government for the Kálka-Simla Railway it is hoped with the money obtained to procure a suitable site or premises nearer the heart of Simla and better fitted for the work.

American Presbyterian Mission.

There is a station of the American Presbyterian Mission at Sabáthú occupied in 1837. The Mission supports a Leper Asylum, dispensaries at Sabáthú and Kakarhatti, and primary schools at Solon and Kakarhatti, all of which are described in Chapter III. Evangelistic work is carried on from Sabáthú as a centre at Kasaúli, Solon, Dagshai and Kakarhatti. It consists of preaching, selling and distributing Christian books and Gospels, and the giving away of medicines. At each of the above places we have resident Catechists and Bible women who carry on the work amongst the men and women of the surrounding villages.

Moravian Mission.

The following notes on the Moravian Missions in the District are contributed by the Revd. K. Fichtner :—

"The Moravian Mission in Simla was started in 1900, to look after all who speak Tibetan. In and near Simla there is a permanent Tibetan population of more than 500 souls and this number is considerably augmented in the winter

by Tibetans seeking work from October to April. Some of these come from the districts in which the Moravian stations lie, and include a few of their members and catechumens. The majority, however, come from Báltistán and speak the Tibetan dialect called Bálti. These are Muhammadans and earn their living as day-labourers and road-makers. Most of the Tibetans live in Sanjauli, Mashobra and Boileauganj. The work was begun by opening a school for boys, in Sanjauli, the attendance in which varies from 30 to 35. The boys receive rudimentary instruction; but religious teaching is not neglected. Most of the boys who attend this school also attend the Sunday school where Bible stories are read and explained. Once a week during the winter months there is a meeting with a magic lantern, and this fills the school room to its utmost capacity. There are also meetings for men only in which the fundamental truths of Christianity, as compared with Muhammadanism, are expounded. Besides affording opportunities of reaching these Tibetans with the Gospel, the mission here forms a basis for the Moravian stations in the interior, especially those at Kyelang, Pui and Chíni. The missionary acts as treasurer for all the stations and assists them in every possible way. He is also the local representative of the Mission. In 1902 it acquired Murrayfield in Chhota Simla, as a residence for the missionary in charge of the Simla work and as home for the missionaries in the interior who require rest.

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Moravian Mission.

"There are two Moravian stations in Bashahr. The first is Pui, a village on the upper Sutlej, some 15 miles from the Chinese-Tibetan frontier, which was selected as a station by the Revd. E. Pagell who desired to work and wait until Tibet was opened to Christian missions. For 18 years he laboured patiently among the people at Pui and the neighbouring villages where Tibetan is understood. When he died in 1883 the Christian community only consisted of a few converts, but the fruits of his unobtrusive labours appeared after his death, and on Easter Sunday 1897, the Revd. T. D. L. Schreve, his successor, baptised 25 Tibetans, and the congregation now numbers about 50.

"From Pui the Moravian missionaries have often crossed the border of Tibet and penetrated into the forbidden land as far as Shipki where the villagers received them kindly, but did not allow them to proceed further as they have strict orders from the authorities at Lhassa to repel any foreigner who ventures to travel beyond their village. Some years ago Mr. Schreve introduced a handloom from Europe and taught the people to make blankets. The Mission also employs 20 to 30 women on spinning.

"The second station is at Chíni also on the Sutlej, about 60 miles below Pui. The Mission compound is just above the Hindustán-Tibetan road. The people of Chíni profess Hinduism and speak a dialect called Kanawari, but as Buddhism and Hinduism meet here they have adopted many Buddhist customs. About 1850 the Church Missionary Society hoped to establish a station at Chíni but soon abandoned the idea. In May 1900, the Revd. J. T. and Mrs. Bruske arrived, and Mr. Bruske at once began work by erecting two small houses which were finished before the winter set in. In December 1900 a school was started which was pretty regularly attended by 12 boys, all very eager to learn. All Mrs. Bruske's efforts to win over the girls and women proved vain. 'It is not our custom for girls to learn reading and writing,' they say. Even sewing and knitting are regarded as privileges of men alone. Regularly every Sunday the Gospel is preached and every weekday a short meeting is held for the boys and workmen employed by the Mission."

Cemeteries.

There are four Cemeteries in Simla. The oldest is that situated below the shelter shed on the Mall where the Barnes Court Road

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turns off. It is a small patch of ground about 30 yards by 15 and contains about 30 or 40 graves dating between 1829 and 1840. The next cemetery to be used lies just below the Bullock Train office and was consecrated in 1840. This rapidly became overcrowded, and after the new cemetery was opened was only occasionally used for interments at the express wish of the relatives. Major Samuel Boileau Goad was the last person to be buried there. The new cemetery occupies a spur above the old Brewery, it was consecrated in 1857, but the oldest monument bears date 1850. It was extended in 1871, 1882, and 1902. The fourth cemetery was opened in 1878 on a spur below the Roman Catholic Orphanage for the use of the orphanage community.

General character of domestic life.

With reference to the primitive nature of their daily life, Colonel Wace wrote as follows of the villagers of the District:—

"The circumstances of the tract are exceptional. Excepting a few men recently arrived from Kángra, who sell tobacco, salt, *gur*, spices, etc., going round the villages adjacent to their residence for this purpose, there are no trades of any kind in the Bharouli *iláka*. If a *zamíndár* needs money wherewith to pay his revenue he takes some *ghi*; wheat, maize or rice to the Sabáthú *bázár* and obtains the necessary cash by selling this produce. Most of the cash required for the payment of the Government revenue is obtained by the sale of wood, grass and *ghi*, or some member of the family may be in the service in the adjacent hill cantonments, and send part of his wages home for this purpose.

"The woollen clothes of the agriculturists are made in the villages from wool spun by themselves and woven usually by the Kolis. Cloth for their cotton clothes is chiefly bought in the Sabáthú *bázár*. No doubt much to the same effect can be said of any purely agricultural tract in a plain District, and happy are the agriculturists who have not learnt to depend on money-lenders. But in a hill tract such as this, where the holdings are extremely small, the produce is mainly consumed by the agriculturists; and the marketing is confined to what must be sold in order to pay the revenue, buy clothes, or meet urgent social expenses. The houses are comfortable and in their humble way not without luxuries, such as brass pots, etc., but the scale of food judged by the standard which we usually see in the plains is poor, a porridge made of maize, *sathú* (1) and butter-milk in the morning, bread and *dál* or greens in the evening, the bread being sometimes of wheat but usually of maize, most of the agriculturists have one or two milch cattle; but the *ghi* is carefully stored and sold and only very rarely eaten by the agriculturists. No doubt the scale of living is what the people are accustomed to, and probably distinctly better than what was common fifty years ago; but that the life is a hard one and the diet really indifferent is evidenced by the fact that large families are rare." Again he writes of Kotkhái:—

"The entire population is agricultural; and there is no class corresponding to the Baniás and Khatrís of the plains, who live solely by money-lending and shop-keeping, nor are there any persons deriving their livelihood solely from cattle grazing.

"As a rule every man, no matter, what his caste, has his holding, cultivating it himself and paying the revenue direct to Government. If he is well

(1) Grain roasted and then ground. A year's srpply is roasted and ground at a time as soon as the maize is ripe.

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Population.

General character of domestic life.

off, he can lend on occasions to his poorer neighbours, or do a little trade in opium, buying in Kotkhái and the adjacent tracts, and selling in Ludhiána and Jullundur. If he is poor, as the Kolis, Rehrs or others he may have no holding of his own, or only a small one and cultivates for others who are better off. But in either case they are all equally agriculturists.

"The few artisans that are to be found in the villages of the Simla District are almost as much agriculturists as the landowners themselves. Women perform all kinds of agricultural labour except sowing and ploughing, much of the field work being done by them; while they may even be seen yoked in the plough in the place of oxen."

Food of the people.

The following note regarding the food of the people was furnished by the District authorities for the Famine Report of 1879:—

"The staple food of the people in the Simla District is wheat and barley and lentils from the Rabi harvest, and from the Kharíf harvest, Indian corn, red and other millets, *dál* and rice. Below is the estimate of the food consumed in a year by an average agriculturist and non-agriculturist family of five persons:—

Description of grain.	Agricultural.	Non-agricultural	Description of grain.	Agricultural.	Non-agricultural.
	Sers.	*Sers.*		*Sers.*	*Sers.*
Wheat	280	360	*Babri* (millet)	80	...
Barley	160	...	*Másh* and other pulses ..	160	80
China	120	...	Buckwheat	40	...
Indian corn	400	363	Rice	80	120
Kodá (millet)	80	120	Lentils	40	40
			Total ...	1,440	1,080

In the use and avoidance of meat all high castes (who are generally Shaivis or Shaktaks) resemble the flesh-eating Hindús, but they avoid the meat of ewes.

Restriction as to eating.

Chanáls, Kolis, Minstrels, Shepherds, Sweepers, Cobblers, Malláhs, Daryái and Weavers eat beef and also the flesh of buffaloes, monkeys, snakes and jackals.

Clothes.

The hillmen wear a *chobughlá* (a kind of coat with 4 *kalís*), a *salár* (one with 7 to 9 *kalís*) or a *gáchi* (a piece of cloth used as girdle).

The *dhátú* (a square piece of cloth wrapped round the head), *dorá* (a thin belt tied waist), *cholti* (a coat also called *jhagi*), *loíyá* (a woollen coat), *leotá* (a sheet) and *ghondi* (a kind of gaiter used instead of trousers) are worn by women.

Hill ornaments.

Ornaments peculiar to the hills are the *darotú* (ear-ring) for men and the *maredrú* (made of zinc) *dorá*, (worn over the forehead), *sedú* and *tanore* (ear-rings), *chhálá* (necklace), *dodá* (like a garland) and *chokhtí* (toe-ring) for women.

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Population.

Furniture and utensils.

Colonel Wace gives the following list of the utensils commonly found in village houses :—

(1) *Things made from the nígal plant.*

Ghupa	A sieve for cleaning rice.
Farolta	A small basket for holding grain.
Peri	A large basket, will hold about 5 maunds. Used for sifting *kangni* and *china*, and such like grain.
Chálri	A small basket without a cover, in which bread is usually placed.
Pechri	A basket, like *a patara*, broad at the bottom and small at the top, in which grain is stored. Will hold about 4 maunds.
Kilta	The well-known hill basket, for loads, the zamíndárs always use them for carrying water vessels.
Killa	A basket, like a *kilta*, for carrying manure to the fields and for carrying grass from the fields.

(2) *Vessels for keeping grain.*

Bára, Khánda, Khándi ...	*Khánda* is a deep square box, usually made of cedar, or pine, can hold from 20 to 50 maunds of grain. *Bára* is a smaller box, but it has only three sides, and the fourth side is the wall. *Khándi* is the same as *bára* but larger.
Máshti	A box.
Khandtu	Is a small *khánda*, holds 2 to 4 maunds.
Paichri	A large deep basket, large at the bottom, small at the top, holds from 2 to 4 maunds; used by those who cannot afford wooden receptacles.
Khaltu	A leather bag, made of goat's skin, holding from 8 to 10 *sers*.
Piri or *Kanori*	A large circular basket, with no top, about 4 feet wide by 3 feet deep, used in the threshing floors.
Pirtu or *Chatri*	An open basket, large enough to hold a maund.
Pharolta or *Chatra* ...	A small basket, holds about 8 *sers*, has no cover.
Shupa or *Shupta*	A basket tray for cleaning grain.
Chatti	A basket holding about 2 *sers*.
Tát	A metal measure of iron or brass for measuring grain, contains about 1½ *sers*. There is a larger one, called *patha*, which holds 2½ *sers*.
Ser	A measure of wood or metal which contains about ½ *ser pakka* or one man's food.
Kharalna	A kind of coarse sieve made of leather, used for wheat and barley.
Kadelni	The same as above, with a smaller mesh, used for the smaller grains.
Batháilni	The same, but finer still; used for *báthu*.
Thikeri	An iron flat vessel used for roasting grain.
Talli	The same but much larger, will hold from half a maund to a maund at one time.

(3) *Implements used by traders.*

Trakri	Scales for weighing grain, the bar of wood, the rest of basket-work.
Jál	Scales of metal (iron).
Tultu	Small scales of wood or brass.
Bát	The weights.

Death ceremonies.

In death ceremonies the use of a coffin instead of the *arthi* (Hindu bier) and the custom of accompanying the corpse with music, both in the case of old and young people, are peculiar to the hills. In some places all castes, except Brahmans, Rájpúts, Banias, Súds and Bhoras keep the body for two or three days during which music is played incessantly. Costly ornaments and coverings are removed from the body before it is burnt and taken home. The *kapál kirya* ceremony is not observed. The ashes and bones are thrown into a valley. The mourning ceremonies are brought to a close with the sacrifice of a goat, at any time after 3 days.

Each tribe has a cremation ground for its own exclusive use sometimes on the banks of the Sutlej, Giri or Pabar.

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Population.
Festivals and fairs

At fixed periods during the year, the *deotá* is taken out with great *éclat* in a sort of high-backed chair without legs placed on twc long palanquin poles, which resembles a *dandy* and is draped with silk and rich hangings. Sometimes an umbrella-shaped ornament, called *deotá ka chhattar*, is attached to the top of the chair. The *deotá* is carried out of his temple by the priest and attendants and accompained by musicians playing uncouth music on trumpets and kettle drums to the village-green, a place set apart for this purpose. There sometimes a few guests await him in the shape of *deotás*, brought from the neighbourhood with their escorts, attendants, musicians and worshippers. At Sarog, in the Madhán territory, three different *deotás* of different states assemble on the occasion of a particular festival. These excursions of the *deotás* are celebrated with great festivities. All the people from the neighbouring villages and even from a distance gather together, dressed in their best and often decorated with flowers, and shopkeepers set up their stalls for the sale of sweetmeats, toys and nicnacs. The larger fairs last for two and three days. The *deotá* dances, oscillated up and down in his chair by his carriers, and sometimes one of his guest gods dances alongside of him and the pair exchange grotesque bows and courtesies. The excitement spreads to the men in the crowd or to such at any rate who are expert dancers, and they join hands and form a ring. The god and his musicians sometimes stand in the centre, and circle round and round shouting the words of the air which the bandsmen are playing. Sometimes instead of joining hands, they take arrows or swords and flash them in the air, move the upper part of their bodies right and left, to the ground, then rise up, in perfect unison, wave their kerchiefs and sing their native songs in a graceful dance. Faster and faster grows the dance as evening approaches, new dancers are always ready to take the place of those who drop out fatigued, and the revel goes on from early afternoon till dusk, along with this dancing, goes on what the people call *thothe ká khél*, a test of skill in archery. The players put on long boots and thick trousers; one takes a large bow, which one inexpert cannot draw, and an arrow made of reed with flattened ends; he draws the arrow back to the ear and tries to hit the legs of the other who stands at some ten yards away and who on his part moves his legs briskly to and fro. If the archer succeeds in hitting his adversary's leg between the knee and ankle, he evinces his joy by dancing on one leg and flashing his bow high in the air with shouts to which the spectators often respond. The adversary then takes the bow and arrow from the archer and tries his own skill as an archer. Thus the play goes on. Nearly every group of hamlets has at least one fair, and as some care seems to be exercised to prevent adjacent hamlets having their festivals on the same day there is an almost continuous succession of fairs during the summer months. One of the largest fairs is that of Sípí held in the Koti territory about the middle of May, on a spur below Mashobra, where a clump of magnificent deodárs surround a

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temple of *devi.* All the District offices are closed on account of this fair. For two days from early morn till late at night, there is a rush of spectators in rickshaws, on horseback or on foot, along the Mashobra road. There is a long row of shops selling fairings in the shape of sweets and trinkets, while a certain number of Simla tradesmen attempt to dispose of curios as mementos of the fair. At one side the hill women who in their gay attire are seated in rows in a sort of amphitheatre, at another place the *thothe ká khél* goes on before the big *shamiána* of the Rána of Koti. The *deotá* remains sitting at one corner, the vicinity of Simla and the light of civilization appearing to have blunted his appetite for dancing with his priest and attendants. On one side is a row of merry-go-rounds, resembling the wheel at Earl's Court on a very small scale, which are largely patronised especially by the hill women.

Festivals.

The following statement shows the festivals especially observed in the hills :—

No.	Name.	Month (English).	Month (Indian).	REMARKS.
1	Sáer or Sheri	September	1st of Asauj	Barbers show mirrors to rich men who give them rewards. Everyone makes an image of clay, puts flowers on it and places it before his house. Rich food is prepared on the first of the month. In the evening illuminations are made all round the image and it is worshipped.
2	Pandru ...	December	Poh ...	Fasts are observed in the name of the god Shiva and feasts held.
3	Kharain ...	January ...	Mágh ...	
4	Shiva Rátri	February or March.	Phágun ...	A fast is observed in the name of Shiva; food is prepared, and a goat sacrificed. A fast is observed in the day. At night an image of Shiva is made of clay, a coloured square prepared, and the god placed in the middle of it. Cakes are placed all round the square. The god is worshipped throughout the night. Songs are sung, and music played. A goat is sacrificed. In the morning the god is thrown into water. The cakes are given to a Brahman, and distributed amongst the brotherhood.
5	Chrewal ..	August ..	1st of Bhádon.	Gods of clay are made and worshipped. A light is shown to this god every evening.

Invocation of the deity.

The god can, if necessary, be invoked on other days besides special festivals. Thus at reaping time, if a cultivator wishes to propitiate the *deotá*, he causes him to be brought to his field before the last load of corn is cut, and to be danced therein. This ensures a good outturn of grain. The person who secures such a privilege has to feed all the god's attendants.

Titles.

Titles of Rájpúts are :—Mahárájá, Rájá, Mahárána, Ráná, Thákúr, Kanwar, Mián, Ráthi, Rangar, Rávat, Dád, Sartorá; and of Kanets :—Mukhiá Wazir, Mahta, Mahr, Negi, Pálsrá.

Salutation.

The mode of salutation is much the same as among Hindús in general but the following are peculiar to the castes mentioned :—

(1) All castes below the Rájpút say *mahárāj Jaidea, Jaidea, jai* or *dhál* to Rájpúts.

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(2) Kanet women, &c., say *dhál* or *sui* to one another and those of low caste say *dhál* to one another.

Character and disposition of the people.

The character and disposition of the people were thus described by Mr. Edward, Superintendent of Hill States, in 1859 :—

"The character of the people, as regards crime, is favourable; few offences against property occur among them, and they are peaceable and well disposed. Suicide, however, exists among them and other people of the hills to an enormous extent; the least harsh word to a woman often induces her to commit suicide at once, and many resort to it from family quarrels, old age and poverty, or from disease. The number of suicides reported to me during the last year that I have been in charge of this office amounts to thirteen for the whole of the districts under my jurisdiction."

The Kanets are as a rule good humoured among themselves but rough and inhospitable to members of other tribes. They are very distrustful of a new officer but grow attached to anyone they know well. Their great fondness for music is noticeable; the women sing a great deal and songs are composed on most events of importance. Chastity if regarded as a virtue is not considered one of great consequence, and great license is tolerated in both sexes both before and after marriage. Very little crime is committed by them, nor are they litigious.

Panchâyats.

All social and religious disputes (excluding legal matters) are settled by a *pancháyat* called *dum* and *khúmli* convened by the priest with the consent of the *kárdárs* who are also members of it. The words *dadhi*, *thek* and *dál* are used in urgent cases to summon people to the *pancháyat* without fail. A fine of Re. 1 is levied for non-attendance, which goes to the temple in British territory and to the chief in a Native State.

Admission to religious communion.

To re-admit a person into caste, the brotherhood of the village assembles at the temple of its *deotá*. After debating the question, they send for the man who is to be admitted. A Brahman is summoned by permission of the chief of the state or in British territory of the god's *kárdár*. He chants some hymns over the *panch gavya* (a mixture of milk, honey, cow's urine, Ganges water, and clarified butter), and makes the candidate for re-admission drink it. A feast is given to all the brotherhood, and the man who was excommunicated joins in the feast, then he goes to the god and presents an offering. He also pays some money to the chief as *nazrána*, which is called *shojír*. This is done to reclaim those who have been excommunicated by the brotherhood for some offence unwittingly committed against the caste rules. Apostates who voluntarily give up Hindúism and become converts to any other religion cannot be re-admitted. Sudras do not wear the sacred thread, but are nevertheless considered Hindús.

CHAPTER II.—ECONOMIC.

Section A.—Agriculture.

CHAP. II, A.

Agriculture

General agricultural conditions.

In both Tahsils the soil is a stony loam (*pathreli*), the culturable area of the District consisting entirely of ravine land and hillsides. Cultivation is widely carried on in all the lower valleys of the hills; but less extensively and more widely than beyond the Sutlej in Kángra. The account given of the agriculture of the Kotáha *pargana* of Ambála in the gazetteer of that District is in all points applicable to the interior hills. There are the same rude implements, the same fields built up against the hillsides, and the same staple crops. In Simla, however, it is said (Famine Report, page 251) that each field is habitually manured every third year, one-third of the whole being manured each year, and then receiving about 200 maunds an acre. The following description of the system of agriculture in each *pargana* is taken from Colonel Wace's Assessment Report:—

Agriculture in Bharaulí. *Wace, S. R.* § 17.

The only classification of soils recognised by the people is that depending on irrigation, and on the application or absence of manure; and both the total assessment and internal distribution of the previous assessment were based on this classification. It is briefly:—

Local name.	Explanation and husbandry.
Kúl or *kidr* ...	Lands irrigated by hill streams; with few exceptions they yield two crops in the year, *viz.*, rice or maize in the autumn, and wheat in the spring.
Bakhil or *lehri* ...	Unirrigated land; all of it thoroughly manured. The autumn harvest is almost entirely maize, and the spring harvest wheat.
Changar ...	These are poor sloping fields at a distance from the homestead, which are neither irrigated nor manured. They rarely yield anything except a very poor crop of *kulth*, *koda*, or *másh*.

In Bharaulí a little more than $\frac{1}{8}$th of the cultivation is irrigated, and $\frac{1}{4}$th is *changar*. The *changar* husbandry is mere catch cropping, the crops being very poor and uncertain. It is confined almost entirely to the poorest Kharíf crops such as *kulth* and *koda*. The husbandman's real work is with the irrigated land and with the unirrigated fields which he manures. Nearly two-thirds of the irrigated land has a rather short supply of water in the Rabi; and where this is the case, it is evidenced by the Rabi crops being only about half the area of the Kharíf crops, sometimes less. And for this reason, both at the former Settlement and now, the irrigated lands have been rated in two classes. The Kharíf (rice) crop is never manured. The Rabi crop always is.

A similar division was made of the manured lands. Rather more than half have been recorded as second, and the rest as first class. The first class lands are usually nearer the homesteads than the second; they are heavily manured, and yield without intermission a crop of maize and a crop of wheat every year; but the area of the Rabi is usually about a sixth less than that of the Kharíf. The second class lands are those

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Agriculture in Bharaulí.

to which the husbandman is unable to give so plentiful a supply of manure and in consequence, though the whole of them yield a Kharíf crop every year without intermission, the Rabi crops cover only about half of the Kharíf area. Another evidence of the inferiority of the second class land is that only about two-thirds of the Kharíf crops consist of maize (with a few acres of rice), the rest being *koda, másh, kulth,* &c., and the Rabi is two-thirds wheat and one-third barley.

Every husbandman has, besides his cultivation and adjoining it, a considerable area of grass land, which for the whole *iláqa* averages two acres for every acre cultivated. The fields are closed to grazing as soon as the autumn rains commence; and the grass is reaped in October and November. If there is more than can conveniently be reaped and stacked, the balance is left standing and is cut as it is wanted (for home use or sale); but the agriculturists are aware how much the grass is injured by being allowed to stand in this way. The cattle are fed mainly on this grass. The maize stalks are also all fed to the cattle, as they are said to increase the milk. Wheat straw is mostly neglected, only about half the straw or less is cut with the ear. The balance is fired as it stands on the ground before the field is ploughed for the next crop. A little of it is sold in our cantonments, but the people will not give it to their own cattle.

To sum up, the conditions of the soil and of the climate are such that cultivation of any but the poorest grains is impracticable, except with the assistance of either irrigation or manure. Consequently the cultivator is in a peculiar degree dependent on his cattle, and these again on the grass fields and grazing waste.

Agriculture in *pargana* Kot Khái.
Wace, S. R., § 46.

The classification of soils in Kot Khái is similar to that in Bharaulí, *viz.*:—

Local name.	Explanation and husbandry.
Kiár ...	Lands irrigated by hill streams; seldom yield more than one crop of rice per annum.
Bakhíl ...	Unirrigated land: all of it thoroughly manured. The Rabi crop is wheat or barley or opium; and the autumn crop consists principally of the smaller millets, amaranth, a coarse rice, or the edible arum.
Karáli ...	Lands at a distance from the homestead, and not manured; usually cropped with wheat and barley.

The area irrigated was very small, only 63 acres; and nearly half of this is *jágír*. Very little of the finer (*básmatti*) rice is sown. A second or Rabi crop is not taken after the rice. Two-thirds of the cultivation has been recorded as *bakhíl,* and one-third as *karáli.* About three-fourths of the *bakhíl* area bears a crop in each harvest. The *karáli* lands, amounting to a third of the cultivation, are only very occasionally manured. They yield one crop a year, generally wheat or barley. The crops are very fair, especially on the higher lands. The wheat is bearded, of the red variety. The worst of these lands (about a sixth of the whole *karáli*) have been put into a second class.

The land returned as waste for more than three years is usually very poor stuff. It equals 10 per cent. of the cultivation. The area returned as field boundaries and grass-fields equals only half the cultivated area, whereas in Bharaulí the grass-fields are double the cultivation. The explanation is that in Kot Khái there are fewer cattle

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Agriculture in *pargana* Kot Khái.

and also no sale of grass and plenty of it; so that the custom of attaching a grass-field to every holding is not *de rigueur* as in Bharaulí. Wheat straw is mostly neglected, as in Bharaulí; but the straw of every other crop is stacked for winter use and fed or littered to the cattle; and very poor stuff a great deal of it is.

To sum up, the main differences between the agriculture of this tract and Bharaulí are, in the Kharíf the absence of the maize crop, and in the Rabi the cultivation of opium and the abundance of the wheat crop on the unmanured lands. In both tracts the cultivation depends largely on the manure supplied by the cattle; but Bharaulí has 7,900 head of cattle to 2,000 acres cultivated; whereas Kot Khái has only some 6,000 head to 4,500 acres cultivated.

Agriculture in *pargana* Kotgarh. *Wace, S. R.* § 61.

Colonel Wace wrote:—

"In Kotgarh the areas of the several soils are shown in the margin.

Kiár, 1st class	205	acres.
,, 2nd ,,	29	,,
Bakhíl	921	,,
Karáli, 1st class	922	,,
,, 2nd ,,	352	,,

"*Kiár*.—The irrigated lands are situated with few exceptions just above the Sutlej river in the Kepu and Bhutti *kothís*. The irrigation is from tributaries of the Sutlej with a few exceptions rated as second class. These *kiár* lands are excellent. They yield invariably a good crop of rice, and about half of the area is cropped a second time in the year with wheat. Owing to the low and hot position of these lands, the wheat is ripe and harvested well before the time for the rice sowings. Almost every one has a field or two in the *kiár* lands. The yield of the rice crop is said to be about 20 maunds (800 *sers*) per acre, and Rs. 100 to 150 per *bígah* are not uncommon prices for this land. The rates applied by me to these lands are almost the same as those of 1859; but at last Settlement only about half of the lands was rated first class, and now all has been so rated except the distinctly poor irrigation. If an average of the whole revenue assessed on *kiár* lands at the past and present Settlement be struck, the result is Rs. 5-5 per acre at last Settlement, as compared with Rs. 5-14 at this Settlement. I have no doubt that this is a light rate as compared with the yield of these lands. But as it is to these lands that the greater skill and industry are applied, I thought it best to let the old rates stand.

"*Bakhíl*.—These lands are said not to be so good in Kotgarh as in Kot Khái. The crops of the year observed by me do not at first sight confirm the general statement of the inferiority of the Kotgarh lands. I feel some hesitation about it myself; but the Tahsíldár, who is my authority for it, has a much better knowledge of these lands than I have. The proposed rate is a third less than the Kot Khái rate. The Kharíf crops I have not myself seen; but the wheat crop is very good in the higher lands, and fair in the lower lands.

"*Karáli, 1st class*.—These lands yield one crop every year, usually wheat, in the spring, and *koda*, *chína*, *kulth*, or *másh* in the autumn. If the figures be compared with the corresponding return for Kot Khái, it will be seen that the Kotgarh lands have a smaller proportion of their area under wheat and barley. The higher lands in the Kotgarh *kothí* are almost entirely under wheat, and yield very fair crops of say 300 *sers* to the acre. The lands lower down near the Sutlej are cultivated more with Kharíf crops; but even on them nearly half the crop is wheat. The rate fixed by me is very slightly higher than last Settlement, and like that on *bakhíl* is two-thirds of the Kot Khái rate.

"*Karáli, 2nd class*, is cropped much as the 1st class but usually once in two years."

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Agricultural Calendar.

In these hills the time both of sowing and of harvesting varies not a little with the elevation of the field. The spring crops, wheat and poppy, are sown usually from the middle of September to the middle of December, and ripen in the lower valleys by the middle of April, in the interior and upon fields high up on the hillsides, not until far on in May, and in places they are not cut till June or the beginning of July. For the autumn crops, sowings extend from March to the middle of July, and the harvest, beginning in September, lasts on into October or November. For the Rabi harvest one inch of rain is required in October for sowings with about 12 inches in the winter and spring months, to ensure an average crop. For the Kharíf an inch of rain in June is necessary for sowings, followed by 25 inches in July and August. Rain in September is also beneficial for the Rabi sowings.

Agricultural implements and appliances.
Wace, S. R., App. II H.

The following are the agricultural implements in common use in the villages :—

Khanashí.—Large hoe.

Chikri.—Small hoe.

Dáchi.—Sickle for cutting grass (*dátri*).

Dách.—A bill-hook for cutting small wood.

Mend.—A small iron bar used like a *jhábal* to dig out large stones.

Ghán.—A hammer for breaking stones.

Adú.—A wedge, used to split stone.

Káránu.—

Rámbi.—A small hoe with a broader blade than the *khanashí.*

Barára.—A small hatchet generally kept by shepherds for cutting leaves and small branches.

Karári.—Same as *kulhári* (hatchet) in the Punjab.

Hal.—Plough.

Changli—Shirni.—A two-pronged wooden hay-fork.

Chatera.—Muzzle, put on cattle when the crops are ripe, and in the threshing floor; made of *nigal* (or *nargal*, the plant used for basket work).

Shámáin.—The yoke used in ploughing; generally made of darli (*Cedrela toona serrata*—not the common tún tree, but a tougher variety).

Phálá—lohál.—The plough-share, made entirely of local iron, and never tipped with steel.

Pharír or *bolcha.*—The thong, by which the yoke is attached to the plough ; made either of leather or of *munji* grass.

Moi or *jhol.*—Clod-crusher; the same as the *maira* of the Punjab.

Dadali.—A wooden harrow.

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Agricultural implements and appliances.

Angshi.—A hand-rake, wooden.

Lowáta.—Shoes with leather soles and woollen tops. Sometimes called *chinjár.*

Rassi.—Rope.

Bás.—The tool described as *basauli* in the Punjab.

Nain.—A chisel.

Agdhál or *kaspáran.*—Steel for striking fire.

Chheunta.—Goad, usually made of *re'úsh*, and *labair.*

Ploughing.

Ordinarily land is ploughed twice, but good farmers plough it thrice, *i.e.*, first in lines parallel to the length of the field; then crosswise from one corner to the other; and, thirdly, crosswise again from the third corner to the fourth. The advantage of this is that the soil which remains unturned by the first ploughing is turned by the second, and thus the whole of the field is uniformly prepared for the crop.

Harvests.

In Simla Tahsil the Kharíf is the more important crop. In Kot Khái the hot, low-lying lands are sown for the Kharíf to a large extent, those in a cooler situation being reserved for the Rabi.

Manure.

In Simla Tahsil wheat, barley, ginger and turmeric are manured, rice also being manured to some extent. The manure is applied to wheat and barley when they are a few inches high, being strewn over the field so as to soak in after rain. To ginger and turmeric a layer some six inches deep is applied and when rain falls it is pulverized by hand, a process called *godái.* Rice needs little manure and in this case it is ploughed in before sowing. In Kot Khái barley and poppy are manured, and wheat also if possible. Wheat must be manured in *do-fasli* lands. In the case of wheat and barley the manure is applied when the plants are 4 or 5 inches high. It is applied to poppy immediately after sowing. All Kharíf crops are manured as a rule, the manure being ploughed in before sowing.

Rotations.

In Simla Tahsil the rotation in *do-fasli* lands is simply *makki* in the Kharíf followed by wheat in the Rabi, but occasionally, when the wheat has been harvested early, a crop of ginger is taken and harvested early in December. Barley is then sown and followed by *makki.* Fields in which *másh, kulth*, cotton, &c., have been sown in the Kharíf are allowed to lie fallow in the Rabi.

In Kot Khái the rotations on *do-fasli* lands are:— *China* in the Kharíf, followed by barley in the Rabi, or *koda* in the Kharíf followed by opium. Wheat in the Rabi is usually followed by a fallow in the Kharíf, and *másh, kulth* or *ogha* in the latter harvest by a Rabi fallow.

Combination of crops.

In Tahsil Simla *másh* and *kangni* are grown with *makki*, and *til* with *másh* and *kulth.* The only object is to obtain a larger yield as the *másh, kangni* and *kulth* grow under the taller

CHAP. II, A. Agriculture Combination of crops.

makki and *til*. In Kot Khái *másh* is sown with *china*, and *koda* and *báthu* with *bhart* and *kulth*. The object in view is the same, *másh*, *bhart* and *kulth* growing under the *chína*, *koda* or *báthu*.

Population engaged in agriculture.

The population of the Simla hills, outside Simla town, is almost entirely agricultural, though many doubtless supplement their incomes by taking service in Simla during the season. The great majority of the rural population (according to the census of 1901 four-fifths) are peasant proprietors cultivating their own lands. Except in the Bharaulí *iláqa*, Brahmans and Rájpúts do not generally cultivate land themselves. The best cultivators are generally Kanaits, Kolis and Rehrs (shepherds).

Agricultural labourers.

The subject of the employment of field labour other than that of the proprietors or tenants themselves, and the system of agricultural partnerships, are thus noticed in answers furnished by the District Officer and inserted in the Famine Report of 1879 (page 714).

"The agriculturists in the hills employ hired field labourers; they receive food and two suits of clothes annually, also from Rs. 12 to 18 *per annum* in cash. The persons so employed are a distinct class, either Chamárs, Kolís, or Dumnas. When not employed in field labour, they work on the roads or on buildings. The percentage such persons bear to the agricultural population is $\frac{1}{4}$ per cent. This class of persons is inferior to that of the poorer agriculturists. There is also a custom, common in the hills, by which the people combine for any undertaking which requires extra labour, giving their services gratis to the person who has called them together, on the understanding that they shall in turn receive help when they require it." Daily wages are seldom paid. But when well-to-do people engage poor men on wages at the harvest time, they give to the latter $2\frac{1}{2}$ *sers* of grain daily—*i.e.*, cakes weighing one *ser* in the morning, as much in the evening, and half a *ser* of cakes at noon. Such labourers are called *buwárá*, and the wages are known as *chhák*. If the wages are to be paid in cash then 3 annas a day is given.

Every one gives some grain (the quantity is not fixed) at the time of harvest to the Brahman, the goldsmith,(1) the barber, the Turi, the Koli, the cobbler, the washerman, the smith and the shepherd. In return the abovenamed persons give their services to the landowners. Each man receives from each family not more than 4 maunds and not less than two *sers*. These people go from village to village at the time of harvest and collect corn from all persons with whom they are connected. The wages of labour prevailing at different periods are shown in Table 25 of Part B, though the figures refer to the labour market of towns rather than to that of villages.

Forced labour.

In the Native States all the subjects of the States are forced to give their labour free of charge when required by the chief, and more particularly for the following purposes: making and repair of roads;

(1) The goldsmith gets no grain in Bharaulí *iláqa*.

CHAP. II, A. Agriculture. Forced labour.

building palaces, &c.; carrying loads when the chief is on the march; supplying the chief and his friends with wood and grass; occasionally helping with the chief harvest: but on this latter occasion they are generally fed by him. In the British *parganás,* as there is no one per cent. road tax, the people are obliged to make and keep in repair the road free of cost.

Principal crops.

The principal Rabi crops are wheat and barley with *masur* as a subsidiary food grain: *sarshaf* or *sarson* (mustard seed) as an oil-seed: spices, *viz.*, *lahsun* (garlic), onions and *dhania*: and vegetables, *viz.*, *múli* (radishes).

In the Kharíf *makki*, rice and *koda* are the staples, with *másh* (*urd*) and *kulthi* as subsidiary food grains. *Til* is the oil-seed and chillies, *haldi* (turmeric) and *adrak* are grown as spices. Fruit is also grown extensively and vegetables including potatoes.

The revenue-paying crops are ginger and rice, but sometimes *makki* and wheat are also sold. All the remaining crops are, as a rule, grown for local consumption by the people themselves.

Tea.

There is a tea-garden, belonging to Mrs. Bates at Thane dhár near Kotgarh.

Principal staples.

The staple crops are maize, pulses and millets for the autumn harvest, and wheat in the spring. Of millets, *chína* (*Panicum miliaceum*), and *koda* or *mandwa* (*Eleusine corocana*) are the commonest. Of pulses *másh* (*Phaseolus radiatus*) is the best, but *kulthi* (*Dolichos uniflorus*) is the most common, growing freely even upon high meagre soil. The grain is hard and indigestible, mottled with specks of a dark colour. It is eaten in the form of *dál.* Rice is more widely grown in the Simla hills than in Kotáha. Poppy, hemp, turmeric and ginger, too, are largely cultivated—poppy as a spring crop, the others for the autumn harvest. These four crops, with potatoes, furnish the principal items of export to the plains. Barley and grain are but little grown. The staple food-grains of the people are the *koda* or *mandwa*, a kind of millet, already alluded to, and *báthu*, a species of amaranth.(1) This is very largely cultivated throughout the hills. The seed is very small, of a whitish colour, and resembling the well known Russian semolina. It is ground into flour and eaten in the form of cakes (*chapattís*). The potato, introduced since the period of British rule has rapidly made its way as a staple item both of food and commerce, and wide areas have been cleared for its cultivation upon the hill-sides in the neighbourhood of Simla. It is grown both for sale and for home consumption. Large quantities annually leave the hills *viá* Simla.

The following are rough notes on the produce of the Kot Khái and Kotgarh *parganás.*

Rabi produce. *Wace, S. R.* App. II H.

Wheat (*gihún*).—Sown in high lands in September (Bhádon-Assu) as soon as the rain ceases; in lower lands as soon as the

(1) Not the *Chenopodium album* which grows only in the plains.

Rabi produce.

Kharíf is cleared, generally at the end of October. Harvested in high lands in June, just before the rains commence (end of Hár and beginning of Sáwan), but in low warm lands a month earlier. The straw is fed to cattle in the winter. Yield per *bígah*.—Wheat produces on *bakhíl* land from 1 to $2\frac{1}{2}$ maunds; on *karáli* land about 1 to $1\frac{1}{2}$ maunds; on the Kotgarh *kiár* from 2 to $3\frac{1}{2}$ maunds.

Barley *(jau)*.—Sown at the same time as wheat, but ripens a month earlier. The straw is fed to cattle in the winter. Yield heavier than wheat, about $\frac{1}{4}$ or $\frac{1}{2}$ more. Only sown on *bakhíl* lands near the homestead.

Barley *(howejau)*.—A fine description of barley. Produces at the same rate as wheat. Is grown only on good *bakhíl* land near the homestead.

Opium (*ofím*).—Sown in Assu and Kátik (end of September to middle of November), ripens on low lands in Baisákh, and on high lands in Jéth. Average yield about a *ser* per *bígah*; varying from $\frac{1}{2}$ to $1\frac{1}{2}$ *sers*. The cultivators get about Rs. 5 or 6 a *ser*. Each man cultivates from 1 to 5 *bígahs*. *Zamíndárs* very seldom eat or smoke opium themselves.

Gháле kalao (*field peas*).—Very little grown; eaten as *dál*, not sold.

Bhugla or *dhania* (*Coriander seed*).—Generally sown in the opium fields: used as a spice, and sold.

Methun (*fenugreek*).—Generally sown on the field boundaries, or in corners of fields near the homestead. Eaten as a vegetable.

Jharga.—(?) Another kind of vegetable, said to be first rate; plucked from a plant, which lives three or four years.

Massar (*Ervum lens*, lentil).—Sown in small quantities in fields near the homestead and also in the opium fields. Not much sold.

Kharíf produce.
Wace, S. R. App. II H.

Chína (*Panicum miliaceum*).—Sown in June-July (end of Hár and beginning of Sáwan); cut at end of September (beginning of Assu); not much sold; cooked like rice. Sometimes eaten as bread in the form of *chapáttís*, called *chinolti*. The straw is fed to cattle in the winter.

Makki, *kukri* or *chháli* (*maize*).—Not much grown in Kot Khái; a good deal in the lower villages of Kotgarh. Sown at same time as *chína*, it ripens in Assu (end of September and beginning of October). Grown in *bakhíl* land, heavily manured. Yield per *bígah* three or four maunds; freely sold. The stalks are fed to cattle in the winter.

Kauni or *kangni* (*Pennisetum italicum*).—Sown in *bakhíl* lands, generally on the inferior fields; sown in May (Baisákh-Jéth) or earlier; ripens in Assu (15th September, 15th October); not much sold; eaten boiled like rice; is not made into bread. The straw is fed to cattle during the winter.

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Agriculture
Kharif produce.

Báthu (*Amaranthus, Anárdána, and Spinosa*).—Grown both on *bakhíl* and *karáli* lands; sown same time as *kangni*, but ripens a little later. There are two varieties, red and white; but the grain yielded by both is white. The young leaves are pulled for greens. The grain is little sold. Eaten as bread (*chapáttís*); but mainly as porridge. [In the latter case the grain is roasted and ground, and then boiled into porridge, which is *láphi.*]—The straw is cut and fed to cattle during the winter.

Kála báthu (*Amaranthus*).—Sowing and cutting same as the other *báthu*. The grain is not sold. Not much is cultivated. In eating, it is generally well boiled, and then the *láphi* of the other *báthu* is mixed with it.

Koda or *mandwa* (*Eleusyne corrocana*).—The *ragi* of southern India; sown the same time as *kangni* in *bakhíl* land; ripens the last of the unirrigated Kharíf grains in October (Assu-Kátik), not sold. Eaten as bread; the *chapáttís* are called *kadoli* and sometimes made into porridge (*kadán*). The straw is fed to cattle, and is said to be very sweet.

Dhán jira (white), *dhán kallu* (white), *reora* (red).—Varieties of rice, cultivated on *bakhíl* land; do not need irrigation, but cannot be cultivated in the higher lands. Sown from Baisákh to Jéth (during May), and ripen latter half of September (first half of Assu). Yield about one maund per *bígah* or a little more. Not much sold. Eaten all the year round. Straw fed to cattle.

Dhán básmatti (white), *dhán jhinjni* (red), *reri* (red).—Three kinds of rice grown in irrigated land; sown in April and May (Baisákh-Jéth). Cut in end of Assu (first half of October). Yield about 3 or 4 maunds per *bígah*, and sometimes more, up to 5 maunds. Generally sold, the *básmatti* at about 8 or 10 *sers* (husked) per rupee; the other kinds at from 12 to 16 *sers* (husked) per rupee. The *jhinjni* and *reri* are often sold unhusked at from 32 to 40 *sers* per rupee; but it can only be got for this price at harvest time. Very little *básmatti* is sown, because the yield is smaller than the other kinds by one-third. It is first sown thick in small beds; and the young plants (*raug*) are planted out (*rúmna*) at the end of Hár (beginning of July). The straw is fed to cattle.

Másh (*Phaseolus radiatus*).—Grown in *bakhíl* lands—(will not grow on the higher lands)—either in separate fields or sometimes mixed with *báthu*; is commonly sold. Sown in July (Hár-Sáwan), and cut in Kátik (end of October) or a little earlier. Eaten boiled as pulse, or as *bári*, or as *sepa*. *Bári* is thus made: the grain is soaked in slightly warmed water for two days; then reduced to a mash by a stone; then dried; afterwards eaten, mixed with *ghi* or buttermilk. *Sepa* is a similar preparation. There are also other ways of cooking it. The straw is fed to sheep and goats, and is much valued.

Kulat or *kolath* (*Dolichos uniflorus*—horse gram).—Is grown on the inferior *bakhíl* lands in the lower villages; will not grow on the higher lands. Is not sold. Is sown at same time as *másh* but ripens 15 days later. To prepare for eating—is first soaked in water for 12 hours; then reduced to a mash on a stone; then made into round balls and steamed. Another way is to roast the grains and then boil them, adding rice.

Bhárt (*Cajanas bicolor*).—A pulse grown on the higher lands both *bakhíl* and *karáli*. Sown at the same time as the *báthu*, with which it is usually reaped, and it ripens at the same time. It is not sold. It is eaten as bread (*chapáttís*), or roasted like *chabena* (roasted gram). The *chapáttis* are called *bhartoli*. The straw is fed to cattle.

Rangan (*Dolichos sinensis*, the *rawán* of the plains).—Sown with *báthu*, or in the opium fields or separate. Sowing time Jéth-Hár (May-June), and cut in Assu (September-October). Is not sold. Is eaten as *dál*. Both this and *másh* are commonly mixed with rice in cooking (*kichari*). The straw is fed to cattle.

Totru, a kind of peas, generally sown in the higher lands· Will not grow in the lower lands; is eaten as *dál*. Is not sold.

Ogla (*Fagopyrum poligonum*).—*Phaphra* or *kathu* (*Fagopyrum esculentum*)—*Dhanphari* (*Fagopyrum* ?).—Varieties of buckwheat. *Ogla* grows everywhere; the others are confined to the higher lands; are not sold. Sowing time July (Hár-Sáwan); reaped in October (Assu-Kátik); are usually ground and made into bread. *Ogla* is generally eaten on fast days, and is called *phalwár*.

Tomáku (*Tobacco*).—Grown everywhere on the best *bakhíl* and sometimes in irrigated lands. Sown in Sáwan: cut in Kátik (October-November), or even later in the higher lands. Is commonly sold. The dried leaves sell at from 6 to 8 *sers* per rupee. It is not much thought of, as the Sirmúr tobacco is. The latter sells at 4 *sers* per rupee. The yield is said to be from half a maund (dry) per *bígah* to $\frac{3}{4}$ths of a maund.

Kachálu (*Arum colocasia*).—The edible *arum*; there are two kinds: one called *gathaili*, and the other *alú*. Sown in May and June (Jéth-Hár); and ripen in November (Kátik-Magar). Is highly manured and grown in the best *bakhíl*. Is not sold; the whole crop is usually eaten in the winter. The roots will not keep later than February. The seed tubers are preserved by being buried in a dry pit.

Potatoes (*Faring alú*).—Very little cultivated.

Bhang (*Cannabis sativa*).—Grows wild on the ground near the houses; and is also sown to a small extent near the houses; cut in October when still green, and put in bundles on the roofs of the houses. By the time the winter comes on, the stalks have dried

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and the bark is then peeled by hand. The stalks are not soaked. The *zamíndárs* smoke *bhang* a little in the winter, but not much.

Kharíf produce.

Vegetables (all Kharíf.)

Kakri (cucumber).	*Múli* (radishes).
Kaddu (pumpkins).	*Gájar* (carrots).
Tori.	*Túmba* (gourds).
Shagotri (baingan).	*Kharbúza* (melons).
Bhatte (tomatoes).	*Dunun lahsun* (garlic).
Pikli (red pepper).	*Gobi* (cabbages).
Bábri (beans).	*Pálag* (greens).

Average yield. *Wace, S. R.* § 18.

Colonel Wace thus discussed the yield of certain selected staples :—

Rice.

"A crop of 180 square yards (4 *biswás*) in Chaosha was tested and gave a yield at the rate of six maunds *kachcha* per *bígah,* equal to 512 *sers pakka* per acre. I do not think this result is other than a fair average. The rice grown is white rice called *begami,* and three varieties of red rice called *bágra, jinjan* and *zírá.* The great majority of the crop is white rice; though called *begami* (queen's rice), it is not so good as what is known by the same name in Kángra.

Ginger.

A *bígah* tried in Katu yielded 54 maunds *kachcha* or 864 *sers,* being six-fold of what had been planted (9 maunds). Is sold at 32 *sers* (two maunds *kachcha*) per rupee, so the produce was worth Rs. 27 per *bigah.* The crop is heavily manured and requires timely rain or irrigation. The cultivators look for a yield of about six-fold. If it yields more than eight-fold, this is considered unlucky, and the excess is then given away in charity. It often yields but poorly.

Wheat.

Seven experiments were made of a *biswa* each (45 sq. yards) and yielded results varying from 500 to 1,200 *sers* per acre. Such small experiments are quite untrustworthy. Probably a good field of first class *bakhil* land yields at the rate of 400 *sers* per acre.

Maize.

Yields a heavier return of grain than wheat, say from half to a quarter more.

The *zamíndárs* would say these average yields were stated rather high; and no doubt they are rather the yields of fairly good crops than a real average of good and bad together."

Average yield.

The following is reported to be the average yield per acre in cwts. :—

Tahsil Simla.

From irrigated lands.		From *báráni* lands.	
1. *Makki*	13	1. *Makki*	15
2. Rice	$10\frac{1}{2}$	2. Rice	9
3. *Koda*...	13	3. *Másh*...	5
4. Wheat	9	4. *Koda*...	10
5. Barley	8	5. *Kulth*	3
6. *Masúr*	7	6. Wheat	6
		7. Barley	5
		8. *Masúr*	4
		9. *Kangni*	6

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Agriculture

Tahsil Kot Khái.

Average yield.

From irrigated lands.		From *bárání* lands.	
Rice	15	Rice	$8\frac{1}{2}$
		Mâsh	6
Wheat	9	*Koda*	9
		Kulth	$3\frac{1}{2}$
Poppy seed	$1\frac{1}{2}$	Wheat	9
		Barley	10
		Masúr	4
		Chína	$7\frac{1}{2}$
		Báthu	$7\frac{1}{2}$
		Poppy seed	$1\frac{1}{2}$

Tea-planting.

There have been but few attempts at tea-planting in the Simla hills. A small plantation of 61 acres was started in 1860 at Kotgarh, which still exists; and the late General Innes tried the experiment at Salogra.

Summary.

Out of a total area of 48,987 acres only 9,973 are cultivated. As compared with the figures of 1884-5 cultivation has increased in the past 20 years, but only very gradually, and the area of culturable land not cultivated amounts to 21,592 acres. This area, however, includes grazing lands, which amount to 12,317 acres in Kot Khái Tahsil alone.

About 90 per cent. of the cultivated area is dependent on the rainfall, *kul* 1st class and *kiár* being the only classes of soil independent of the rainfall. These amount to about $\frac{1}{10}$th of the cultivated area.

Fruit gardens

There are nurseries of fruit trees at Mahásu and Anandale from which fairly large quantities of fruit trees are sold to the public at two annas per plant.

Economic condition of the agricultural population.

Takávi. *Table* 20 *of Part B.*

Loans under the Land Improvement and Agriculturists Loans Act are not required and are hardly ever applied for. In 1891 advances were made to the *zamíndárs* of Kot Khái Tahsil to rebuild houses burnt down and losses of cattle. The advances were recovered without difficulty. Colonel Wace was of opinion that the agriculturists of the District are in comfortable circumstances; and that the standard of living has risen considerably under our rule. Many of them trade, chiefly in opium; many more earn money by labour in outstations and on our roads; while the sale of grain, grass, butter and firewood contributes to their income. Colonel Wace wrote:—

Wace, S. R. § 12.

"The principal causes of debt are expenses at marriages and deaths, and in legal proceedings. When a man has a case in court, he cannot refrain from employing a legal practitioner, and the fees of these practitioners are so heavy that their clients can only pay them by mortgaging a part of their land. Such is the fruit yielded by elaborations of the procedure of our courts. In the first years of British rule a man could usually get a dispute settled in our courts without mortgaging his patrimony. But (as the French say) we have changed all that now, as their rulers think,

CHAP. II, B. — Rents, Wages and Prices. Economic condition of the agricultural population. *Takávi.*

for the better; as the people think, for the worse. I find it impossible to live among these people and not share their opinion. Another common cause of debt is that a woman will leave her husband, and attach herself to another man, who then pays Rs. 100 or 200 (*rit*) to the first husband with the result that the first marriage is annulled, and the woman becomes the wife of her new lover. The morality of these transactions is no doubt very low; but such are these people, and the payment ends the quarrel. The total mortgage money is 3 years' revenue of the Bharauli *iláqa* which is not a higher proportion than is usually found in the adjacent plain districts."

Live-stock.

The cattle of the District are of the small mountain breed. There are but few ponies in the District, but a Veterinary Dispensary has been started in Simla for the benefit of the large number of horses brought up for the Simla season. Mules are largely used for transport in the hills. The cattle of Kahlúr (Biláspur) are described under that State.

Prices.

The average prices for stock may be stated to be roughly as follows: —

ponies Rs. 150, sheep Rs. 9, goats Rs. 10, milch cows Rs. 15, bullocks Rs. 20, and buffaloes Rs. 60 per head.

Diseases.

Rinderpest and foot-and-mouth disease sometimes break out.

Fodder.

Grass is the principal food of agricultural stock. It is plentiful as each village has its *charánd* or grazing-ground. In times of scarcity it is supplemented by loppings.

Dairies.

There are only two dairies in the District, both at Simla, *viz.*, The Simla Dairy managed by Mrs. Buckley and The Grange Farm managed by Mrs. Lewis Gordon.

Irrigation.

Irrigation is effected entirely by means of small channels by which the waters of the hill streams are led to and distributed over the terraced fields by which the hillsides are covered in all favourable situations. The irrigation is wholly insignificant in extent. The water is led from the stream to the field to be irrigated by small channels called *kuhls* constructed along the mountain sides, often with considerable labour and expense. The only crop ordinarily irrigated in the Kharíf is rice, but if rice-plants run short *koda* and *báthu* are sometimes sown in irrigated land.

Section B.—Rents, Wages and Prices.

Rents, wages and prices. Tenancies. *Table 38 of Part B.*

Colonel Wace thus described the cultivating tenures and rent-rates of the District: —

"In Bharaulí a fifth of the land is cultivated by tenants, who are Lohárs, Chamárs, Badhís, Domnas and Kolís. In truth, however, the agricultural system is one in which the cultivators own their own fields; and these tenancies are mainly due to the circumstance that the owners need assistance in household and field work, and also in *begár* work. The Lohárs are the smiths, the Chamárs the leather-workers, the Badhís

carpenters, Domnas basket-makers, and the Kolís field labourers. The last named also weave *pattu*. An owner finds it convenient to give small pieces of land to men of these classes at rents little in excess of the revenue, finding his return in the work that they do for him, for which they are paid very little wages. There are no owners who look to rents for their support.

"In Kot Khái 96 per cent. of the *khálsa* lands are cultivated by the owners themselves: the holding averaging 4 acres. The tenancies on *khálsa* lands aggregate only 164 acres, of which 88 acres pay half produce, 11 cash rents, and 45 rent at revenue rates. These tenancies are so evidently exceptional that I do not remark further on them. But the *khás* or *jágír* lands of the families of the former Rána of Kot Khái, and the *muáfi* lands of the village temples (*deotas*), are of course mainly cultivated by tenants. They aggregate 418 acres. Of these 171 acres pay no rent, the tenants giving their labour (*bith*) in return for their tenancy; 44 acres pay half produce, and the rest, 203 acres, pay cash rents. These rents average Rs. 1¾ per acre; but they are not rents in the sense in which that term is usually used in Revenue Reports. The nature of the rent paid by each of the Rána's tenants is decided mainly by his caste. A Kanet would not ordinarily agree to do *baith* service; and he would be given a cash rent out of consideration to his caste. Of course such rents are not likely to be very heavy. On the other hand, the lower classes (Kolís, Rehrs, and such like) stand on a much lower social level, and pay half produce or do farm work (*baith*) as may be required of them. With reference to the circumstances above explained, it will not be thought surprising that there are almost no tenants with right of occupancy. One acre is so held in the *khálsa* lands, and 53 acres in the Rána's *jágír*; of the latter, 42 acres are held by a village of Kanets. In truth the local conception of ownership is as yet nearly allied to what we should describe as hereditary occupancy; and the holdings are too small to make under-tenants other than the exception. And though the Rána's holding is a large one, of over 400 acres of cultivation, his old claims, social position and past management have left him completely its owner.

"In Kotgúrú the land is cultivated with few exceptions by the owners themselves, the village holding being four acres; and there are no rents worth quoting. Of the 42 acres of *khálsa* land stated to pay cash rents, 12 acres are held by servants of the Bashahr Rája; they are irrigated and pay little more than the Government revenue, but the cultivators render service in addition. Six acres, of which one is irrigated, pay to the Mission Rs. 7 per acre, 20 acres, of which 3 are irrigated, pay to the Kot Khái Rána and his cousin Rs. 97; and 4 acres, unirrigated, pay to *zamíndárs* Rs. 11. The 7 acres *muáfi* land which pay cash rent are all unirrigated. They are owned by the Mission; and the rent is Rs. 70. Of 114 acres returned as paying at half produce, only two really pay half produce. The other 112 acres are lands owned by the village temples. The tenants pay fixed amounts of produce, usually 32 *sers* grain and 2½ *sers* oil for every rupee of revenue, at which the land is valued in the Government revenue register. These payments are about equal to the revenue or a little more. But in addition the tenants render service to the temple, and these services are sometimes of an onerous nature, especially when the village god goes on a pilgrimage to one of the holier Hindu shrines.

"In Kot Khái, of 4,489 acres, only 582 are held by tenants, in 713 holdings by 247 families; while 984 families of owners cultivate the remaining 3,907 acres in 2,057 holdings. In Kotgúrú, of 2,614 acres, 246 acres are held by 78 families of tenants in 279 holdings; while 634

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proprietor families cultivate 2,368 acres in 1,175 holdings. In Simla tenants cultivate 26 out of 197 acres. About three-quarters of the area held by tenants is *jágír*."

Tenancies.

There is a great diversity of tenures in the hills. Some tenants hold their land by daily service to their landlord without paying rent. Some tenants pay rent in cash, together with *málikána*. Some pay in kind as much as half the produce. In addition to the fixed rent, tenants contribute to the expenses of deaths and marriages in their landlord's family, and give occasional service. No portion of the chaff is given to the landlord. At the time of division of produce, in some places, a quantity equal to the seed is deducted, and the remainder is divided equally while in other places the whole of the produce is divided. There are very few tenants with rights of occupancy.

Table 21 in Part B gives the average values of land in rupees per acre for sale and mortgage; but the quality of land varies so enormously, and the value returned is so often fictitious, that but little reliance can be placed upon the figures. For example in 1900-01, chiefly owing to acquisition of land for the Kálka-Simla Railway, 69 acres were sold for Rs. 13,685, the land revenue on the land transferred being only Rs. 77. These figures are therefore no guide as to the value of agricultural land, of which there are few transfers. Colonel Wace wrote as follows:—

"During the past Settlement there have been 74 sales in *pargana* Kot Khái aggregating 239 acres cultivated, plus 49 acres waste. The price realised average Rs. 91 per acre cultivated, or 59 years' revenue. There are also 386 acres of cultivation held by mortgages, the mortgage money averaging Rs. 74 per acre cultivated, or 49 years' purchase of the revenue. Both sales and mortgages are principally *bakhil* land. The mortgages are very small, averaging less than half an acre each; but the sales average (with waste) three acres cultivated each. The practice of selling land has arisen mainly during the last 20 years, and the prices now given are three or four times what they used to be. *Kiár* land now sells for Rs. 100 an acre and upwards; and *bakhil* for about a third of this rate. The practice of mortgaging is of very old standing; but the money that can be raised on mortgage has risen in the same way as the selling price; and it is not uncommon for a man to raise a larger sum by mortgage than he could get by sale.

"In Kotgúrú the cultivated lands sell and mortgage for as good a price as in Kot Khái, *viz.*, 56 years' purchase of the revenue. The average cultivated area of each transaction is also similar, *viz.*, sales 2½ acres, and mortgages half an acre each.

In the Bharaulí *iláqa* collateral mortgages are unusual. Only four instances aggregating 52 acres are recorded in the measurement papers. The average mortgage money is Rs. 23 per acre. But usufructuary mortgages cover 1-12th of the cultivation. The average mortgage money per acre cultivated is Rs. 57, or 33 years' purchase of the revenue assessed on the lands under mortgage. Two mortgages are held by Khatris of Sabáthu; all the rest are *boná fide* transactions between the agriculturists themselves. Sales of land have been almost unknown."

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Rents, Wages and Prices.

History of prices.

Table 26 of Part B.

In Appendix IF. to his Settlement Report Colonel Wace gave a table of harvest prices from traders' books at Sabáthú, for the 25 years ending in 1881. He also discussed the subject in his assessment report and as regards Kot Khái he wrote:—

"It is impossible to give any accurate information as to prices in a tract where there are no shop-keepers or regular traders. *Ghi* now sells for $1\frac{1}{2}$ *sers* the rupee; and in 1856 it is said to have sold at $2\frac{1}{2}$ *sers*. No buffaloes are kept; but each house has one or two little cows; and as by a local superstition (which does not extend to Kotgúrú) the people of the valley consider themselves forbidden to drink milk, except in the form of butter-milk; the butter no doubt often contributes to the payment of the revenue. Cows and bullccks sell at from Rs. 8 to 16 each (they are of the usual small hill breed, but of good blood and colour); and are said to have been worth just half this value 30 years ago; it is, however, doubtful whether a *zamíndár's* life is made easier to him by a rise in the price of horned cattle. Sheep and goats, of which a few are usually kept for their wool and droppings (but mainly for their wool), sell at from Rs. 3 to 6, the sheep being the more valuable of the two. This also is about twice what they were worth 20 years ago. The poorer races (Kolís and Rehrs) keep a very mean-looking race of pigs, which they eat in the winter; the value of a pig is from one to two rupees. The prices of the principal grains are said to have varied as shown in the margin.

	SER PER RUPEE.		
	Unhusked rice.	*Koda* and *báthu*.	Wheat.
A. D.			
1828	30	35	30
1856	28	34	28
1882	20	32	24

"I am inclined to think this understates the real increase in the value of grain, more especially as hill men think nothing of carrying a load 30 miles into Simla, where they can usually obtain higher prices than those stated. It will perhaps be sufficient to assume that in respect of value the agriculturists can secure Rs. 125 for every 100 obtainable at the date of last Settlement. There have been not a few years in which the difference of price has been much higher.

"In Kotgúrú I have the same difficulty in stating prices as above explained for Kot Khái, but I give the short table on the subject, noted in the margin. As in Kot Khái, the value of cattle, sheep, and *ghi* has doubled. Grain on a moderate estimate has risen in value at the lowest 25 per cent.

	VALUE.	
	1849.	1883.
	Rs.	Rs.
Plough bullock	5	10
Cow	5	10
Sheep	3	5
Ghi, *sers* per rupee	3	$1\frac{1}{2}$
Wheat do.	35	28
Rice (unhusked), *sers* per rupee ...	40	24
Maize do. ...	47	36
Koda and *báthu* do. ...	42	32

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Forests.

History of Prices.

"In Bharaulí the same absence of trade makes it difficult to discuss prices. The table shows that prices have for 20 years past been almost double what they were in the year 1857-59. The higher prices were for the most part established 20 years ago; and since then there has been but little change. The average prices in *sers* per rupee are shown in the margin. The average price of bullocks and cows is said to have risen from Rs. 8 to 12 and of milch buffaloes from Rs. 25 to 40. The cattle are very small."

Staple.	1857 to 1859.	1877 to 1881.
Wheat ...	34	17
Rice ...	41	21
Maize ...	48	22
Másh ...	31	18
Green ginger ...	43	26
Ghi ...	$3\frac{1}{4}$	$1\frac{3}{4}$

The wages of labour are shown by quinquennial periods in Table 25 of Part B. The figures for the earlier years are of doubtful value. Skilled labourers can earn from 6 annas to 8 a day and un-skilled 4 annas. Carts are in very little use in the District. Camels fetch 12 annas a day and the donkey hire is Rs. 3-12 per score per diem. Mules are the animals best fitted for pack-carriage in this District, the hire is annas 12 a stage and 6 annas a day for halts.

Section C.—Forests.

Table 27 of Part B.

The Simla Forest Division embraces the whole of the Simla Civil District and the Native States under the control of the Superintendent of Hill States, with the exception of Bashahr, which forms a separate Forest Division, and is dealt with elsewhere. It also comprises two forest areas in the Ambála District, which need not be considered here.

The forests of the Simla Division fall into three classes:—

(*a*) Those directly under the control of the Forest Department.

(*b*) Those under the control of the Simla Municipality.

(*c*) Those in the Native States.

(*a*) Forests under control of the Forest Department.

The forests directly under the control of the Forest Department are grouped in two Ranges, Simla and Kot Khái. The former only comprises two small areas of forest, the Jutogh and Subáthú Plantations, with areas of 116 and 394 acres, respectively, both Unclassed Forests. The Jutogh Plantation occupies the northern and eastern parts of the area included in the cantonment, and was made over to the charge of the Forest Department in 1890, with the object of forming a reserve for the fuel supply of the cantonment, and preserving the forest growth from destruction by uncontrolled fellings. The greater part of the area is stocked with young *bán* oak (*Quercus incana*); and blanks have been filled up by sowings of *chíl* (*Pinus longifolia*), *kail* (*P. excelsa*), oak, *Robinia pseudacacia*,

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Forests.

and various other species. The crop is not yet ripe for the axe, but fellings will probably be commenced in a few years.

(*a*) Forests under control of the Forest Department.

The Subáthú Plantation is situated within the cantonment of that name, which it surrounds on all sides. The area was made over to the Forest Department in 1878, at which time it was almost bare of forest growth. Cultural operations were started at once; and the greater part of the plantation is now well stocked, principally with *chíl* (*Pinus longifolia*), and various broad-leaved species. As the crop is still quite young the management of this plantation consists only of thinnings in the dense young *chíl* thickets, and the sowing and planting up of such blanks as still remain. Owing to the immature condition of the forests no working plans have yet been made for the Jutogh and Subáthú Plantations. The area of forest comprised in His Excellency the Viceroy's estate at Mashobra, the Retreat, is under the care of the Simla Divisional Forest Officer; and is attached to the Simla Range.

Wace S. R. §§ 74 *and* 75.

Name of Forest.	Area in acres.
Rantu	100
Saliana	53
Tomru	804
Chambi-Kupar	4,804
Kalela	912
Nagkelu	1,454
Total	8,127

The Kot Khái Range embraces the Kot Khái and Kotgarh *iláqas*. The Forest Settlement of these *iláqas* was made by Colonel Wace in 1884; and the marginally noted areas were constituted reserved forests under Chapter II of the Forest Act.

Only Nagkelu is in the Kotgarh *iláqa*; the rest are in Kot Khái. Excluding the above reserves the remaining forest areas in both *iláqas* were left as *deháti* forests to supply the wants of the *zamíndárs*, who obtain from them timber for house-building and implements, fuel, grass, grazing for cattle, &c. Numerous rights to produce of the same description have been recorded in the reserves also in favour of villages which have no *deháti* forests conveniently near at hand.

The principal trees occurring in the Kot Khái forests are deodar or *kelu* (*Cedrus deodara*), *kail* or blue pine (*Pinus excelsa*), the two Himalayan firs, *rau* (*Picea morinda*) and *pandrau* (*Abies Webbiana*); three species of oak, *bán* (*Q. incana*), *mohru* (*Q. dilatata*) and *kharsu* (*Q. semecarpifolia*), and various deciduous species such as walnut, elm, maple, horse-chestnut, &c. Of the reserves, Rantu and Saliana are stocked with blue pine, all immature; and the greater part of Tomru resembles them, but there is fir in the upper part. Chambi Kupar is a large forest containing all the species enumerated above, but there is no mature deodar. The greater part of Kalela is a pure deodar forest of all ages. The younger trees are very promising; but the older ones are many of them much malformed owing to lopping and other ill-treatment in former years. Nagkelu is a well-stocked forest of deoder, *kail*, and fir, but contains no mature deodar.

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Forests.

(*a*) Forests under control of the Forest Department. *Wace, S. R.,* § 76.

The first working plan(1) for these reserves was made in 1890, and a revised plan was drawn up in 1901, but was not fully acted up to until 1903. Owing to the immature condition of most of the forests the management consists in making thinning in one-fifth of each forest each year. The greater part of the produce of these thinnings is given to the right-holders for building timber and fuel. In addition a certain number of mature deodar in Kalela and *kail* in Nagkelu are felled annually, and sold at good prices to the Simla traders. Chambi Kupar contains a large quantity of *mohru* oak, which it is hoped will sell at fair prices for the manufacture of charcoal. Annual fellings of fir trees are also prescribed in Chambi Kupar and Tomru to meet the demands of the iron-smelters of Kot Khái, who have a right under the settlement to obtain fir trees to make charcoal for burning in their forges. The iron industry of Kot Khái, however, is not now what it was; and for some years past very few trees have been taken by the smelters. The greater part of the annual yield of fir will in future be available for sale, and as the market for fir in Simla is improving it is hoped that the trees will realise fair prices.

(*b*) Forests under the control of the Simla Municipality.

These consist of the Simla Municipal Forest and the Water Supply Catchment Area Forest. Both are managed by the Municipal Committee under working plans(2) drawn up by officers of the Forest Department. The Divisional Forest Officer sees that the provisions of the working plans are properly carried out, and acts as adviser to the Committee in technical matters; but he has no concern with the disposal of the produce, which is practically all utilized in municipal works.

The Simla Municipal Forest surrounds the station on all sides and comprises the whole of the Simla *iláqa* except what is occupied by buildings, roads, private estates, village lands, &c. The total area is 2,141 acres, of which 457 acres are included in the three reserved forests of Aeindri, Kaithu, and Dhar, and the remaining 1,684 acres are unclassed. The three reserved forests mentioned above were constituted under Chapter II of the Forest Act when the Simla Settlement was made by Colonel Wace in 1882-83. They adjoin the three villages from which they take their names; and the inhabitants of those villages exercise in them rights of user of the same kind as those which have been recorded in the reserved forests in Kot Khái. The unclassed area is free of all rights. It would be advisable to constitute this area a protected forest under Chapter IV of the Forest Act. If this were done the treatment of offences would be easier and more convenient than it is under the present circumstances, when petty thefts of wood, grass, &c., have to be dealt with under the Indian Penal Code, instead of under the simpler provisions of the Forest Act.

(1) Report on the Kot Khái and Kot Guru Reserved Forests by A. L. McIntire, Esquire, Deputy Conservator of Forests, 1893.

(2) Working Plans for the Simla Municipal Forests and Simla Water Supply Catchment Area, 1897 and 1896.

The Municipal Forest exhibits three distinct types, *viz.*, (i) pure or nearly pure deodar forest; (ii) forest of *bán* oak (*Q. incana*), generally with a large admixture of rhododendron; (iii) *chíl* (*Pinus longifolia*) forest. These three types cover roughly ·3, ·5, and ·2 of the total area respectively. They are generally rather sharply defined; but merge into one another in places. In many parts of the oak forest in particular numbers of young deodar are coming up, and the proportion of that species will probably increase largely in the future. Practically all the deodar in the Municipal Forest is immature; and the only large trees are the group near the Annandale temple, and various scattered specimens along the main roads. The *chíl* pine is nearly all in the pole and sapling stages; while the oak and rhododendron are of all ages, and the former attains a considerable size in moist places on the northern slopes. Of other species which occur in the forest may be mentioned the blue pine, the spruce, the *mohru* oak (*Q. dilatata*) and *Robinia pseudacacia*. The blue pine is scattered generally throughout the forest. At present it is not very abundant, but the proportion of it is increasing. The spruce and the *mohru* oak only occur very sparingly in the higher and colder parts of the forest. *Robinia* has been planted in considerable quantity along roads throughout the station, on landslips and stony blanks in the forest, and especially on the bare southerly slopes below the main bázár.

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Forests.

(*b*) Forests under the control of the Simla Municipality.

The Municipal Forest has been under regular management since about 1889; but the working plan under which it is now administered was not drawn up until 1897. The primary object of management, especially in those parts which are visible from the main roads, is to preserve the beauty of the station by the maintenance of ornamental high forest: while at the same time, and as far as is compatible with that object, the forest must be made to yield as large a supply as possible of timber for municipal works and fuel for the general market. These objects are attained by a system of improvement fellings and thinnings. This treatment will probably always be continued for the oak and rhododendron woods, which are the most ornamental of all; but will be altered for the deodar and *chíl* when those species pass beyond their present immature condition.

The Water Supply Catchment Area forest is situated on the southern slopes of the Mahásu ridge, at a distance of from 4 to 12 miles to the east of Simla. It lies in the territory of the Koti State, and is leased from the Rána by the Simla Municipal Committee. The so-called "Old Catchment Area," of 1,523 acres, was taken over by the Committee in 1880, at a rental of Rs. 2,200 per annum, with the stipulation that half the value of trees cut and sold or used outside the catchment area should be paid to the Rána. In 1893 the New Catchment Area of 577 acres was taken over by the Committee at an annual rental of Rs. 3,250, the Rána having no claim to any part of the profits obtained from the working.

CHAP. II, C. — Forests. — (b) Forests under the control of the Simla Municipality.

In 1899 a third area of 259 acres, bordering on the new lower pipe line, was taken over, making the total area of the forest 2,359 acres, of which 1,401 acres are wooded, and the remainder blanks and orchards. All the people who formerly resided on the area were evicted, receiving compensation from the Municipality for their lands and houses; and the forest is entirely free of all rights, with the exception that the Rána of Koti is entitled to receive half the profits realised from the felling of green trees in the old Catchment Area. The way in which these profits should be calculated is not altogether clear; and has been the subject of much correspondence between Government and the Rána.

The forest may be described as consisting of deodar in the seedling to pole stages, with a varying quantity of blue pine (*P. excelsa*), *mohru* oak (*Q. dilatata*), and spruce (*Picea morinda*); and a little *kharsu* oak (*Q. semecarpifolia*) in the higher parts to the east, and *bán* (*Q. incana*) in the lower parts, where *chíl* pine (*P. longifolia*) also occurs. Other species of less importance are silver fir (*A. Webbiana*), cypress (*Cupressus torulosa*), walnut, poplar, horse-chestnut, and various other deciduous trees. The deodar, which is the most important and by far the most abundant species at present seldom exceeds 4 feet in girth; and the few larger trees that are found are nearly all malformed and more or less rotten. A fair number of large spruce occur in the eastern parts. On the whole the quality of the crop is good; the growth of the deodar is excellent; and the forest will be an extremely valuable one when it reaches maturity.

The working plan was drawn up by Mr. Hart in 1896; and the forest has been worked in accordance with it since that year. The objects of management are twofold; first, to maintain the cover over the ground in such a way as to keep the supply of water as large and as regular as possible; and, second, to obtain as large a yield as possible of timber for municipal works and of fuel for the pumping engines. Both these objects are attained by a system of improvement fellings and thinnings, which indeed is the only treatment that could be applied to the forest in its present immature condition. One area of 263 acres is, however, treated otherwise. It differs from the rest of the forest in being stocked principally with *mohru* oak and scattered conifers; and as it is in a position where it only slightly influences the water supply it is worked under the system of coppice with standards to provide fuel for the pumping engines. Of late years the water supply has been inadequate to the needs of Simla; the engines have been kept continuously at work, and the quantity of fuel obtainable from the Catchment Area forest has been found insufficient, and has had to be supplemented from other sources. The blanks in the forest amount to 855 acres, principally in the west in the New Catchment Area. The working plan provides for their afforestation with deodar, blue pine, oak, and *Robinia.*

Up to now little success has attended this work, owing to the hot dry aspect of most of these blanks and the shallow and stony soil.

(c) Forests in Native States.

The first proposal that a proper system of forest conservancy should be introduced into the Simla Hill States was made by Mr. Macnabb in 1882, when the question of the supply of timber and fuel for Simla and the neighbouring cantonments was causing uneasiness. At that time the Chiefs of the States had no idea that forests were estates which required a proper and conservative management; they looked upon them as the gifts of nature, which could be used or abused to any extent without being harmed; and they did not contemplate the possibility of the forests gradually disappearing under excessive use. The high prices to be obtained for deodar timber, both in Simla and in the plains, offered to those Chiefs who possessed forests of that species an easy way of raising money; and in several of the States, especially those in the immediate neighbourhood of Simla, all or the greater part of the mature deodar trees were sold to traders. Many of these forests were either irretrievably ruined or their productive power very seriously impaired by these indiscriminate, and generally uncontrolled fellings; and at the same time they were still further damaged, and their area reduced, by fire, lopping, grazing, and clearances for cultivation. The action of Government was at first confined to pointing out to the Chiefs the unfortunate consequences that would follow on the destruction of their forests, and to urging them to adopt the elementary principles of forest conservancy. Mere advice had but little effect. A few of the Chiefs, more enlightened than their fellows, saw the truth of the representations that were made to them; but the majority paid no attention, and continued to make as much money as they could out of their forests regardless of the future. In 1886 further pressure was exerted, and the Commissioner was authorized by Government to inform the Chiefs that, unless they complied with the advice given to them regarding forest conservancy, their forests would be leased by Government. In the same year an officer of the Forest Department was appointed to assist the Superintendent of Hill States in forest matters, to inspect the forests of the States, to make proposals for demarcation and the necessary measures of protection, and eventually to prepare working plans.

The final instructions of Government were given in a letter No. 145, dated 15th March 1888, to the Commissioner. Under these instructions the Chiefs were to be asked to demarcate the most important of their forest areas; to prepare a record of rights for each demarcated forest; to prohibit the breaking up of land for cultivation, and grazing by Gujars or other outsiders in the demarcated forests; and not to sell trees to traders without first seeking the advice and sanction of the Superintendent, Simla Hill States. Nearly all the Chiefs agreed to these proposals; and on these lines forest conservancy has proceeded in the States up

CHAP. II.C. — Forests. (c) Forests in Native States.

to the present year (1903) with varying success. In nearly all of them the demarcation of the forests has been carried out in accordance with the proposals of Mr. McIntire, who was appointed Forest Officer to the States in 1886. The preparation of records of rights has not made so much progress. The rules regarding the breaking up of forest land for cultivation and grazing by Gujars have been more or less adhered to; but the most important of all, the promise of the Chiefs not to sell trees without the sanction of the Superintendent, Simla Hill States, has been and still is repeatedly violated, in spite of frequent remonstrances. In 1891 the forests of Taroch were temporarily taken under the direct management of Government, in consequence of unauthorized sales made by the Thákur. This measure was effective as regards the State concerned; but a similar disregard of the wishes of Government and the promises of the Chiefs still continued in other States. The matter was brought to a head in the present year (1903) by repeated unauthorized fellings in Koti State; with the result that the forests of that State have been taken away from the Rána, and their administration placed in the hands of the Superintendent, Simla Hill States.

The whole policy of Government, which has hitherto relied almost entirely on persuasion and advice, is now being reconsidered; and the adoption of more stringent measures to prevent over-felling is contemplated. A beginning has been made in those States where the Chiefs are minors, and the administration is carried on by Managers appointed by Government. In these States the management of the forests is entirely in the hands of the Superintendent, Simla Hill States, with the Divisional Forest Officer as his technical adviser. Working Plans have been prepared by officers of the Forest Department for the States of Jubbal, Taroch, Kumhársain (part), Balsan, Theog, Dhámi, Baghát, Biláspur, and Mailog; and will be prepared in due course for the remaining States, except some of the smaller ones, such as Shángri, Darkoti, and Ghund, where the forests are not of sufficient size or importance.

In the case of the more important States, the forests are noticed in detail under the State concerned. There remain 12 minor States, *viz.*, Khaneti, Shángri, Darkoti, Ghund, Bághal, Biláspur, Kuthár, Mailog, Nálágarh, Kunhár, Bija, and Mángal. These are unimportant from a forest point of view, their forests being small and not calling for special notice. The first four are in the higher hills to the north and east of Simla, and their forests consist of deodar, pine, fir, and oak. The rest are in the lower hills, and have forests of *chíl*, scrub, and bamboos. Working plans have been made for Biláspur and Mailog, and one is in course of preparation for Kuthár; but most of these smaller States do not require plans, as their forests are small, and of little value except to the *zamíndárs*.

CHAP. II, D.

Mines and Minerals.

Minerals.

Section D.—Mines and Minerals.

Iron is found largely in the Kot Khái *pargana*, mixed with the soil in a state of minute subdivision. It was smelted by the natives in rude furnaces, the annual outturn being about 100 maunds, but the destruction of forest to be used as fuel for this purpose had been so great that measures were taken to restrict it, as noted in Section C above.[1]

"The minerals found in the more immediate neighbourhood of Simla are of very small importance. Pockets of galena are found in the Krol limestone, chiefly at Arki and near Solon. Veins of copper pyrites occur in the Simla slate series. Veins of magnetite and of hematite are also of common occurrence throughout the district, but are of no economic value. Iron is also found, and was formerly worked at Darkoti. Good building stone is quarried near Sanjauli and the crystalline limestone of Prospect Hill has been extensively used for the same purpose, although it is liable to weather badly, as exemplified in the case of the Town Hall at Simla. Rough roofing slates are obtained from the Simla slate series. It is an imperfect lamination slate, or indurated shale, and is chiefly quarried below Kainthu and near Sípí. Lime is obtained from the pure dense limestone of the Blaini beds below the Convent and also from the Krol series at the base of the Sháli. The Sháli itself is wholly composed of this Krol limestone. Coal has not been found in the Simla district. What has often been mistaken for coal is a carbonaceous shaly slate which occurs

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(1) Further details on the iron mines of Kot Khái, Jubbal and its neighbourhood are given in the following extracts from Macardieu's Report on the Ferruginous Resources of the Hills around Dharmsálá. (Punjab Selections, Vol. VI., No. xvii.).

"Passing from the Kot Khái district to Jubbal you arrive at Chíl, at about 8 miles from Degwári Jubar and in the possession of the Rájá of Rámpur. Near this village is situated a ferruginous mountain, composed of talcy schists, similar in every point to the mineral of the mountains of the Kot Khái district (v. *infra*). Ten small smelting furnaces work irregularly for the Rájá's profit, and produce small quantities of iron, mostly consumed in the Rájá's territories. I found that the specimens (without picking them) yielded from 15 to 37 per cent. of magnetic oxide of iron. Two hours journey beyond Chíl brings you into the possession of the Rána of Jubbal. The iron in these territories is found in three mountains, Jáchali, Panáti, and Paraunti. From Deora, the residence of the Rána on the Kot Khái road, at a distance of from 5 to 6 miles, are situated, on the right Jáchali, on the left Paraunti, and on the opposite slope of Jáchali, Panáti. From 20 to 25 smelting furnaces are worked at distant intervals, but these iron works are becoming profitless for want of combustible material. The proportions of magnetic oxide contained in the talcy schists are shown in the margin."

Jáchali, from	...	19 to 33 per cent.
Panáti, "	...	17 to 22 " "
Paraunti, "	...	20 to 25 " "

According to *Punjab Products*, p. 3, the Kot Khái mines are situated on two hills close to each other. The first, Moltann, near the village of Trola, is about 6 miles north-east of Kot Khái. The second, called Tumbaran, is situated at the foot of the villago of Degwari Jubbal. At Moltann there are three extensive subterranean galleries, from one of which the natives draw their mineral, whenever they can procure charcoal for the fabrication of a small quantity of iron. Though the schists of the surface are ferruginous, they are less so than those extracted from the interior of the galleries. These have the advantage of being of a much softer composition and are more easily reduced to powder. This is owing to their being permanently exposed to the damp, which hastens their disintegration. The ores from Moltann yielded from 19 to 33 per cent. of magnetic oxide of iron. Those of Tumbaran, placed in the same conditions, yielded from 28 to 47 per cent. We must not from this difference too hastily decide that the Tumbaran mine is richer than the other. A disproportion of this kind is often met with and is caused by the variableness of the specimens. The uniformity of the iron mines from Kángra to Kot Khái within a distance of 150 miles is so striking that they may be classed together as one kind.

According to the same authority red ochreous earths are also found in Dhámi, Bashahr, Kumbársain, Mahlog, Kothár and Koti.

CHAP.II,E. — Arts and Manufactures.

Minerals.

throughout the district, especially where the rocks have been much faulted and crushed. The only other mineral of any value seems to be the clay found capping several of the spurs near Simla. It is manufactured into bricks and *gharras* to a limited extent; but the industry is not at all likely to expand owing to the difficulty of obtaining fuel."(1)

The minerals of Bashahr will be noticed under that State.

Section E.—Arts and Manufactures.

Principal industries and manufactures.

Mr. Lockwood Kipling, Principal of the Lahore School of Art, furnished the following note on some of the special industries of the District for the old edition of the Gazetteer:—

"Not only are there few handicrafts practised in the Simla hills, but certain of those which would naturally be looked for are absent. Where wood is plentiful and the severe winter gives long hours of indoor confinement, wood-carving and similar industries usually flourish. But though a hill village has an outward resemblance to a collection of inferior Swiss chalets, it never has any carving to show, and the common implements of agriculture are ruder in construction and finish than elsewhere. The entire absence of wood-carving in any form is all the more striking from the fact that images are worshipped in their temples and at fair times. But there is a worse than Fijian crudity of design and execution in the hill divinities. Their temples are picturesque in mass and interesting from their quaint Mongolian character, but the details are grotesque and barbaric.

Basket-making.

"Basket-making seems to be the only exception. The slender *ringall* bamboos found in many parts of the district furnish materials for neatly made and serviceable baskets which, with a curious want of imagination, are all fashioned more or less on the model of the *kilta*, the long basket borne on the back and throwing the greater part of the weight between the shoulders, as is the custom of burden-bearing in all mountainous countries. The truth is there are but few uses for baskets. One or two are necessary to contain the yarn reeds used in woollen weaving, others made solid with earth and cowdung are handy for grain, but the capacious *kilta* serves most of the simple purposes of rustic life. The smaller articles are often as closely and neatly woven as the Chinese and Burmese baskets which are afterwards covered with lac; and if there were any demand for fancy baskets, such as ladies' work baskets, tables and the like, it could be abundantly supplied from the Simla hills.

Wool-weaving.

"In the Bashahr State good blankets and other woollen cloths are made. Some of the *gudmas* are soft and thick and woven in brown and grey stripes; but colour is very seldom used, and one monotonous Isabel tint seems to be the rule. There are no embroideries, nor, as might be expected, is woollen-knitting well done. In the plains, where woollen-knitted socks are only useful during part of the year, pretty patterns in particoloured yarn are knitted in socks and mittens. Blanket-weaving of a coarse kind is a domestic occupation. The spinning wheel for woollen yarn is the same as that used for cotton. Shuttles are made at Amritsar and

(1) From a note contributed by Major Bernard Scott, I. A.

are sold at fairs and other gatherings, where, however, cheap German small wares are the chief articles exposed for sale. Mr. Coldstream, in a report on the Industries of the Simla District, says there is at Sabáthú a colony of Kashmírí weavers who manufacture *alwán lois* or woollen sheets and so-called Rámpur *chádárs*, which they dispose of either in the hill stations or at the marts of Amritsar and Ludhiána.

CHAP. II, F.

Commerce and Trade.

Leather-work.

"In the Biláspur State boxes and cigar cases are made in leather, curiously ornamented with a sort of inlay of pieces of the same material dyed red and green or gilded, set in black grounded leather and sewn with filaments of peacock quills. Sometimes this embroidery shows as a silvery white pattern on a black ground, without the addition of the coloured leather inlay. From Nepal a finer sort of this work is occasionally brought, and it seems not unlikely, considering the apparently accidental and purely local character of the work, that it is a relic of the Gurkha occupation of these hills. The embroidery differs essentially from the leathern-embroidered belts, &c., of the Deraját, and is only practised at Biláspur and by one or two people in the Hoshiárpur District. Articles of Nepal work are by no means common. They are much more delicately stitched and neater in execution than the glove boxes offered for sale at Simla.

Metal-work.

"Metal-working generally is rude and elementary. Small brass idols which resemble Polynesian figures, are found in the temples, and are said to be of local make, though I have been unable to trace them to their founder. A curious brass pen and ink case, contrived to be thrust in the girdle like a dagger, is occasionally seen, but most of the brass in use is brought up from the plains. Some of the necklaces worn by women are pretty, and there are two or three silversmiths in Simla who always have a good selection on hand."

There has been little or no progress in the indigenous arts of the District since Mr. Kipling wrote, but with the growth of Simla it has been more and more the custom for artificers from all parts of the Province and beyond it to bring their work up to Simla for the summer months, so that the Simla bázár will supply nearly all the artistic products of the Punjab at about twice the prices asked in the plains. The Lakkar bázár in particular has been occupied by a colony of wood-carvers, chiefly from Jullundur and Hoshiárpur, and the chief Delhi jewellers and embroiderers have branches in Simla.

Section F.—Commerce and Trade.

Commerce and Trade.

The wants of the large population of Simla town attract a stream of trade from almost every part of India. The chief contributions of the surrounding hills are deodar, pine, walnut and boxwood, firewood, charcoal and dairy produce. Cattle come from Ambála, Meerut and Bulandshahr, while from the submontane Districts of Karnál, Ambála, Hoshiárpur and Jullundur sheep, grain, vegetables and dairy produce are brought up to the Simla market. There is little return trade to the plains except in spirits and beer. Simla is

CHAP. II, F. Commerce and Trade.

well provided with shops, European and Native, in which most manufactured articles of common use may be obtained.

Banks.

Simla is the headquarters of the Alliance Bank of Simla which was established on the liquidation of the United Bank of India in 1874. There are also branches of the Delhi and London Bank (London), the Bank of Upper India (Meerut), and the Punjab Banking Company (Lahore).

Course and nature of trade in the hills.

The chief articles of commerce in the hills are opium, potatoes, wool, borax, fur, woollen cloth, stone, goats and horses for which Simla is an important *entre pôt.*

Besides Simla, another important trade centre in these hills is the town of Rámpur on the Sutlej, 90 miles inland from Simla. It is from this town that a considerable part of the shawl-wool (*pashm*), which finds its way into British India, is imported.(1) It is brought into Rámpur by the hill people, both of the Spiti mountains and of Chinese Tartary. Part of it is worked up on the spot into shawls of the kind now so largely made at Ludhiána and Amritsar,(2) and known from this town by the name of "Rámpuri chaddar," but the greater part is bought up by merchants for exportation into British India. The Spiti wool is good, but somewhat inferior to that of Changthan in Chinese territory. The hill paths by which the wool is brought down to Rámpur are so precipitous that sheep, more sure-footed than larger beasts, are commonly used for the carriage of merchandize. "The sheep are driven from village to village with the wool on, and as the required quantity is cut from their backs, they are laden with the grain which is received in exchange, and which, when the fleece is all disposed of, is carried into Chinese Tartary, and sold at a profit." (3) An ordinary load for a sheep is from 16 to 20 lbs.(4)

In 1820, a Government agency was established at Kotgarh for the purpose of encouraging the export of shawl-wool to British territories, whence it was sent to England to be manufactured. In exchange, small quantities of copper, steel, chintzes, and woollen goods, were bartered. The project, however, did not succeed, principally, it is said,(5) on account of the unwillingness of the hill men to bring their goods so far. They preferred to trade with the people of the higher tracts. After a few years, therefore, the attempt was abandoned. The present trade has sprung up spontaneously, as the result of the demand for shawl-wool at Ludhiána, Amritsar, Núrpur and other places in British territory.

(1) Shawl-wool imported *viá* Leh is, for the most part, absorbed in Kashmír. Until about 25 years ago the Mahárája maintained a complete monopoly of this article.

(2) See Gazetteers of those Districts. The shawls made at Rámpur are of very coarse texture.

(3) Sir H. Davies' Trade Report, 1862, p. 60, quoting Journal of a trip into Kunáwar, by Captain Hutton.

(4) *Ibid.*

(5) Captain Hutton, "Trip to Kunáwar," quoted at p. 61 of Sir H. Davies' Trade Report, 1862.

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Commerce and Trade.

Course and nature of trade in the hills.

Besides *pashm*, commoner kinds of wool are also brought in, in large quantities to Rámpur for exportation to British territory. In 1840 the value of *pashm* imported to Rámpur was valued by Captain Cunningham at about Rs. 90,000.(1) Mr. Baden-Powell says: "About 2,000 maunds of wool are annually brought to Rámpur, and about half that quantity of *pashm*. The price of the wool averages about four pounds per rupee, and *pashm* Rs. 2 to 4 for two pounds."(2) Taking the quantity of *pashm* to be 1,000 maunds, this price would give exactly the aggregate value as stated by Captain Cunningham.

The commercial transactions of Rámpur centre in a great fair held annually on the 10th and 11th of November, at which traders from the plains attend to make their purchases.(3) Besides *pashm* and other wool, borax,(4) *phulli* (a kind of soda), salt and musk, are brought in from Changthan, and are bought up both by local traders and by travelling merchants from the Punjab. In return for these commodities, brocades, broadcloth, sugarcandy, *kiriána* (drugs, groceries, &c.), cotton piece-goods and rice are brought in from the Punjab and the neighbouring states, and find a ready sale.(5)

The total consumption of food grains by the population of the District as estimated in 1878 for the purposes of the Famine Report is shown in maunds in the margin. The figures are based upon an estimated population of 33,995 souls. On the other hand, the average consumption per head is believed to have been over-estimated. A rough estimate of the total production, exports and imports of food grains was also framed at the same time; and it was stated (page 151, Famine Report) that there was an annual import from the plains of some 77,800 maunds, principally of wheat and grain. The village tracts do not produce very much more than is needed for their own population; and supplies for the hill stations have to be imported from without.

Grain.	Agricul-turists.	Non-agri-culturists.	Total.
Wheat ...	18,264	36,788	55,052
Inferior grains	67,290	66,887	134,177
Pulses ..	10,573	7,803	18,376
Total ...	96,127	111,478	207,605

The rates of all commodities in the hills are fixed by a general assembly of the merchants, and tables of rates are prepared by them. Any one who charges more or less than these rates is considered guilty of an offence against the trading community. Commodities cannot be sold before a fixed time.

(1) Captain Hutton, "Trip to Kunáwar," quoted at p. 35 of Sir H. Davies' Trade Report, 1862.

(2) Punjab Products, p. 184.

(3) There are two other fairs of minor importance held at Rámpur annually.

(4) Borax is imported from Changthan on the backs of sheep and goats. The quantity brought into Rámpur and Sultánpur annually is said to be about 2,500 maunds or 90 tons. In 1853 it sold in Simla for Rs. 9 per maund, or £25 per ton.—Punjab Products, p. 94.

(5) Trade Report, Sir H. Davies' (1862), Appendix, p. cci.

CHAP. II, F.
Commerce and Trade.

Course and nature of trade in the hills.

The merchants of Bashahr are divided into four groups, *i.e.*, Takpais, Gavos, Shawáls and Rajgarnvis, named after the names of their *parganas* (districts). If a person belonging to one group joins or trades with another group, the members of his group punish him as well as the group which admitted him without their consent.

Trade with Tibet.

Simla is one of the Districts in which foreign trade is registered, and the following note on the subject is taken from recent reports:—

A clerk for the registration of foreign trade with India is posted at Wangtu on the Sutlej, not far from Kotgúrú. The bulk of the traffic registered is carried on with Chinese Tibet, and consists chiefly of imports of borax, ponies, sheep and goats, salt, and wool. In 1902-03 the value of the imports from Chinese Tibet was Rs. 2,02,276 as compared with Rs. 1,77,102 in 1882-83; the export trade has always been insignificant; in 1902-03 it was valued at Rs. 39,972 as compared with Rs. 15,296 in 1882-83; the most important article of export is cotton piece-goods. Trade with Ladákh is also registered at this post, but this trade is of insignificant proportion; in 1902-03 it was valued at imports Rs. 1,400, exports Rs. 981. The trade with Yárkand, also registered at Wangtu, had in 1902-03 altogether disappeared owing to the prohibition by the Kashmír Darbár of the export of *charas* into Simla. The best information on the subject of the routes followed by the traders is contained in a report submitted in 1881 by Major Nisbet. He wrote as follows:—

"The trade from Chinese Tibet and Yárkand is registered at the bridge where the Hindustán-Tibet road crosses the river Sutlej at Wangtu. There are several routes which converge at or near this point, *viz.*,—

(1). Rámpur, in Bashahr, to Leh *viâ* Spiti and across the Bára Lácha pass.

(2). Rámpur *viá* Suniám to Shalkar.

(3). Rámpur *via* Shipki to Gardokh or Garo in Chinese Tibet.

"These are the regular highways between Hindustán and Tibet, being open throughout the year. The roads are bad and the gradients difficult and precipitous. Beyond Wangtu, where the Sutlej is crossed by a bridge, the roads become impassable by mules or ponies; and the traffic is carried on by means of *yaks,* sheep or goats. There are several branch roads leading into the interior of the valleys of Spiti and to the Tartar towns of Shipki, Chaprang and Gardokh. These roads are frequented in fine weather and according to the season traders are found on them. Before the rains a good deal of traffic comes down the valley of the Bispa. A very important place where several routes meet is Dinkar, situate at the confluence of the Pin river with the Spiti. This place has a strong fort and a monastery, and about 9 marches beyond are the extensive borax fields and sulphur mines of Pigá.

"No change has occurred or is possible in existing routes to Tibet and Yárkand. Those before mentioned are the most direct routes from

CHAP. II, F.

Commerce and Trade.

Trade with Tibet.

Kunáwar—at the northern extremity of the main road from Simla to Gardokh, the principal town of the province of Rudokh in Chinese Tibet. At this place a large commercial fair is held twice a year, where traders from Ladákh, Kashmír, Nepál and Hindustán assemble for the interchange of produce. Exports from India passing over the Hindustán and Tibet road nearly all change hands at Gardokh, which is ten easy marches from the Bashahr frontier. No transit duty is levied on the goods of Bashahrís exported to Chinese Tibet, the governor of Gardokh and the Rájá of Bashahr having come to a mutual understanding—much to the advantage of the traders of both countries—and there is little or no restraint on traffic along the Hindustán and Tibet road. Convoys of from 15 to 30 men, armed with matchlocks and pistols, usually travel together for mutual protection against the *Chukpals* or Tibetan robbers.

"There is again a considerable falling off in the value of exports and imports from Chinese Tibet and Yárkand during the year under report. The extreme fluctuations of this trade during the last three years are due, as reported before, to special causes, and a sensible diminution of traffic was only to be expected, when a cessation of internal dissensions in Yárkand and Káshgar admitted of a resumption of mercantile pursuits in those countries, and the distribution of produce for import to India over various routes. Again, the recovery of Kashmír from famine which prevailed for the last two years, and led to considerable temporary diversion of traffic through that country, again admits of its passage by those well-known routes, and has caused a falling off this year of the traffic along the Hindustán-Tibet road. Although these causes prevail to explain a large diminution in the foreign import trade, I think there is no question that for other reasons trade is declining, and is in a less flourishing condition than some years ago; one cause assigned is the dishonesty of the traders themselves, who have broken faith with downcountry buyers from whom they formerly received large advances; such dishonesty deprives them of a source of capital, and their trade has decreased. The Garhwáli Ráni, mother of the persent Rájá of Bashahr, is said to have outstandings to the amount of Rs. 40,000, which she is unable to recover from the traders of Kunáwar.

"There is no doubt that manufacturers are now content with a much more inferior *pashm* or shawl wool than they were formerly. Shawl wool that sold at Rámpur ten years ago for Rs. 12 per *batti*, or 4 lbs. English, now never realizes more than Rs. 3, as manufacturers buy large quantities of the Wahábsháhi *pashm*—a very inferior and cheap kind of shawl-wool with which the real article cannot in any way compete. Thus the local reasons for diminution in the wool trade, which is the most valuable part of that under report, is due to the enhanced risk of advancing capital merely on the honesty of traders, and also to a falling demand for a really good article; and whereas there were formerly many wealthy men in this trade residing at Rámpur or Simla, there are now not more than two or three men of any capital engaged in the trade at all. There is no reason to doubt that the import of shawl wool could be again increased, as the traders say there is any quantity of it, and that much is held back in hopes of a rise in prices."

A recent account by Mián Durga Singh states that the traders going by these three paths have each a distinct part of the country set apart for trade, and anyone trading in the territory belonging to another is arrested. Representatives of Kulú, Garhwál and Bashahr are appointed with four or five Tibetans as a council to

CHAP.II,G.
Means of Communication.
Trade with Tibet.

try all cases of theft and all civil and criminal suits are decided by this council. Half the punishment is borne by the Tibetans and half by the members of the council who belong to the culprit's country and the parties to a case are required to feed the members. The food is named *charva*. The members have full authority, and can even decide murder cases. The money realized as fines is appropriated by themselves, a nominal sum of one or two rupees being paid to the Rájá.

Section G.—Means of Communication.

The Kálka-Simla Railway was begun in 1900 and opened for traffic in November 1903. Its length is 60 miles of which 5 miles are occupied by tunnels and covered cuttings and $1\frac{1}{2}$ miles by arch viaducts. The gradient is 1 in 33, and the gauge 2 ft. 6 in. The stations on the line with their distances from Kálka and their height above sea level are shown in the margin.

No.	Mileage from Kálka.	Name of Station.	Reduced levels in feet.
1	0	Kálka ...	2,143
2	3·52	Taksal ...	2,645
3	6·50	Guman ...	3,083
4	10·04	Koti ...	3,600
5	13·17	Jabli ...	3,950
6	16·51	Sanwara ...	4,378
7	20·44	Dharmpur ...	4,818
8	24·04	Dagshái ...	5,180
9	26·25	Barogh ...	5,020
10	28·69	Solon ...	4,900
11	32·77	Salogra ...	4,950
12	36·28	Kandaghât ...	4,698
13	40·30	Kanoh ...	5,144
14	44·87	Kathleeghât ...	5,578
15	48·45	Shoghi ...	6,010
16	52·57	Tára-Devi ...	6,050
17	55·58	Jutogh ...	6,422
18	59·44	Simla ...	6,805

The journey from Kálka to Simla at present is made in $7\frac{1}{2}$ hours.

The main roads of the Simla hills are those which lead from Kálka to Simla, and from Simla onwards to Rámpur and Chíni. Only small portions, however, of these roads are actually in British territory. The roads from Kálka to Simla are two in number:—

(1) The old road, *viâ* Kasauli and Subáthú; passable by foot passengers, horses, mules, ponies or cattle, but not intended for wheeled conveyances. The distance from Kálka to Simla by this road is 41 miles. The stages are, from Kálka to Kasauli, 9 miles; from Kasauli to Kakkarhatti, 11 miles; from Kakkarhatti to Sairi, 11 miles; from Sairi to Simla, 10 miles. There is a staging bungalow and two hotels at Kasauli, a hotel at Kakkarhatti, and a Patiála State staging bungalow at Sairi. The hotel-keeper at Kálka and others have ponies at each stage along the road and by this means the journey from Kálka can be performed in 12 hours. By *dooly* or *jampán* the journey occupies about two days.

CHAP.II,G.

Means of Communication.

(2) The Kálka-Simla cart-road takes a more circuitous route *viâ* Dharmpur, Dagshái and Solon. By this route the distance from Kálka to Simla is 57½ miles. The stages are, from Kálka to Dharmpur, 15 miles; Dharmpur to Solon, 12 miles; from Solon to Kiári Ghát, 14½ miles; from Kiári Ghát to Simla, 16 miles. There are commodious staging bungalows at Dharmpur, Solon, and Kiári Ghát. Dagshái lies a little off the road, a short distance beyond Dharmpur. This road is passable by wheeled conveyance of all kinds, and all the heavy traffic between Simla and the plains passes over it. In the season of 1874 tongas were started upon this line for the conveyance of passengers. Horses were changed at every four miles, and the journey performed in about eight hours. Since the opening of the Kálka-Simla Railway this service is only maintained for use in emergency and for the conveyance of mails, which by this means can be carried by night, whereas the railway is only used by day. Heavy goods are carried on the road by Bullock Train, for which there are stages every few miles.

Other roads.

The other roads of the district are—

(1) A cross road connecting Kasauli with the cart-road, which it joins at 43 miles from Simla. This also is passable by carts, being nearly of the same width as the main road, length 7 miles.

(2) A similar road from the main cart-road to the top of Dagshái hill, distance 2 miles.

(3) A cross road, 5 miles long, not adapted for wheeled traffic, connecting Kasauli with Dagshái, joins the cart-road at Dharmpur, distance between the two stations being 11 miles. On the road is situated the Lawrence Military Asylum at Sanáwar, three miles from Kasauli.

(4) Another cart-road connecting Subáthú with Dagshái joins the Kálka-Simla cart-road at mile 42. Distance, Subáthú to Dagshái, being 14½ miles.

(5) Another bridle road connecting Subáthú with Solon joins the cart-road at 25½ miles from Kálka, distance 14 miles. This road is looked after by Native States.

(6) A bridle road called the Hindustán-Tibet Road from Simla into the interior, *viâ* Mahásu, Nárkandá, and Kotgarh, to Rámpur and Chíni in Bashahr. This road meets the Sutlej 8½ miles beyond Kotgarh. After following the left bank of the river to Rámpur, and thence for 58½ miles further, it crosses the Sutlej by a bridge at Wangtu. It then divides, one branch continuing along the right bank of the river to Chíni and the Chinese border; the other turning north-west into Spiti, and thence, either by the

CHAP. II, G. Means of Communication.

Bára Lácha or the Parang La pass on towards Leh and Yárkand.[1]

There are dâk bungalows at Mahásu, Fágu, Theog, Mattiána, Nárkanda, Kotgarh, Rámpur, and Chíni, also at Bagi, Sungri and Bali on the high level branch of the same road, and road officers' bungalows at Thánadár, Nirt, Rámpur, Gaura, Saráhan, Tranda, Poinda, Urni, Rogi, Chíni and Pángi, which are all furnished, but have no servants. The minimum width of the road is 6 feet, and with the exception of a descent of 7 miles after leaving Kotgúrú to the Sutlej, the road throughout is fairly level.

The high-level branch of this road leaves it at the 5th mile between Nárkanda and Thánadár and runs level along the north side of the Háthu range to Bági, and thence to Kadrela, Sungri and Bahli. Five miles east of Bahli it descends to Taklech and then ascends to Dáran, whence it runs fairly level, rejoining the Hindustán-Tibet road near its 87th mile. This was the original alignment of the Hindustán-Tibet road. It was constructed in 1850—55 by Captain D. Briggs and is called the Forest or Briggs' road after him. Though passable for mules throughout, it has been superseded for ordinary traffic by the newer and shorter route along the Sutlej. An account of its construction will be found in Captain Briggs' Report (Selections from the Records of the Government of India, No. XVI), 1856.

(7) A road from Sultánpur (in Kulú) joining the road last mentioned at Nárkanda and Kotgarh. This is the easiest line of communication between Simla and Leh.

(8) A bridle road from Simla, westwards *viá* Jutogh and Irki to Bilâspur and thence branching out to Mandi and Suket on one side, and to Nadaun and Kángra on the other. This road leaves the old road from Simla to Kálka in the neighbourhood of Jutogh. There are empty Native State bungalows at Ghane-ki-Hatti, Irki, and Namoli about 8, 20 and 36 miles from Simla.

(9) The Simla and Mussoorie road. This branches off the road from Simla to Rámpur, 12 miles from Simla, and passing to the north of the Chaur mountain, continues eastwards *viá* Chepal, to the valley of the Tons. This river it crosses by a rude suspension bridge at Tiúni, and thence turns southwards *viá* Chakráta to Mussoorie crossing the Jumna by a similar bridge about 5 miles above the junction of that river with the Tons.

(10) The Subáthú-Rúpar road.

There are empty bungalows at Khadli and Bagi.

(11) Nárkandá-Luri road, 13 miles in length, with a minimum width of 8 feet, completed in December 1901.

(1) The routes from Rámpur to Leh are thus described in Sir H. Davies' Trade Report of 1862:—

"A route from Rámpur to Leh, which has been much improved since the annexation of the Panjab, joins the Kulú route at Sultánpur. There are two other routes from Rámpur to Leh, the longer, 355 miles, crossing the Sutlej at the Wangtu bridge, traverses the Tári pass (15,282 feet) and proceeds by Danghkar and the Kulzum pass (14,821 feet) to the Bára Lácha pass; the shorter and more difficult, 310 miles, by the Párang pass (18,502 feet), the Tshomorúri lake, the Nagpo Gonding (18,000 feet), and Polokonda (15,500 feet) passes, to the pass of Thanglang."

CHAP. II, G.

Means of Communication.

(12) Mashobra-Seoni road, 25 miles in length, with a minimum width of 8 feet, completed in October 1902.

		Halting place.	Distance in miles.	REMARKS.
Kálka-Simla cart road.	Kálka to Simla.	Kálka ...	...	A large village situated at the foot of the Himalayas. Supplies and water abundant. Two hotels, dák bungalow, serai, and encamping ground.
		Dharmpur ...	15	A few huts. Supplies must be collected; water procurable. Dák bungalow, serai, encamping ground and P. W. D. Bungalow in Patiála territory.
		Solon ...	11	A small village. Supplies and water procurable. Dák bungalow and serai.
		Khairí Ghát...	14	A small bázár. Supplies and water procurable. Dák Bungalow.
		Simla ...	16	Sanitarium, Government of India, supplies abundant. Five hotels, dák bungalow, United Service Club and numerous boarding establishments, serai, elevation 7,100 feet.
	Simla to Kot Khái.	Fágu ...	12	Dák bungalow and encamping ground ... ... — Coolies and supplies abundant.
		Sain ...	7	Encamping ground ...
		Kot Khái ...	11	Dák bungalow and encamping ground ... ...
Hindustán-Tibet road.	Fágu to Kotgúrú.	Fágu ...	...	
		Theog ...	12	Dák bungalow, encamping ground. Coolies and supplies obtainable.
		Mattiána ...	11	
		Nárkandá ...	12	
		Kotgúru ...	10	
Old Road.	Kálka to Simla.	Kálka ...	...	
		Kasauli ...	9	Hotel, dák bungalow, serai, encamping ground. Elevation 6,335 feet.
		Kakkarhatti ..	12	Dák bungalow. Coolies and supplies obtainable.
		Sairi ...	10	Ditto ditto ditto.
		Simla ...	10	

Post offices.
Tables 31, 32.

The post offices of the district are under the Superintendent of Post Offices, Ambála Division, except Simla head office, which is inspected by the Personal Assistant to the Postmaster-General. The town offices of Simla are under the Postmaster, Simla.

The mails are conveyed by runners, except between Kálka and Simla, where they go by Tonga.

There is a Government Telegraph Office and also several Combined Post and Telegraph Offices in Simla, a Government Telegraph Office at Sanáwar, and Combined Post and Telegraph Offices at Dagshái and Dharmpur. Telegraph lines also connect with Solon and Subáthú. There is a telephone exchange in Simla, with which are linked most of the Government offices and a number of private establishments.

CHAP.II,H

Famine.

Section H.—Famine.

Owing to its constant rainfall the district of Simla is not subject to famine. Owing to the neighbourhood of Simla town prices are apt to be high and they are to a certain extent affected by famine in the plains, but real famine has never been known in the district.

CHAPTER III.—ADMINISTRATIVE.

Section A.—General Administration and Administrative Divisions.

The Simla District is under the control of the Commissioner of the Delhi Division, who takes his work up to Simla during part of the hot weather. The district is in the charge of a Deputy Commissioner, who is also Superintendent of Hill States. There are generally two Assistant Commissioners at Simla, one of whom remains there the whole year round as Assistant Superintendent of Hill States, while the other is attached to the district during the hot weather only in charge of the Jail and Treasury. The Deputy Conservator of the Bashahr Forest Division is also Political Assistant for Bashahr State to the Superintendent of Hill States.

CHAP. III, A. — **General Administration and Administrative Divisions.**

Government Officials. *Table* 33 *of Part B.*

The Deputy Commissioner exercises the functions of a Commissioner under the Income Tax Act, those of a Collector being performed by the Cantonment Magistrate of Kasauli for Dagshai, Solon, Subáthú and Jutogh, and by an Assistant Commissioner for the rest of the district.

The district is divided into two Sub-Tahsíls, each under a Náib-Tahsíldár. That of Simla comprises also the *pargana* of Bharauli, that of Kot Khái the *pargana* of Kotgarh.

There are no *zaildárs* in the district. Thereare 25 *lambardárs*, whose remuneration is 5 per cent. of the land revenue annually, and the *lambardár* of Simla receives an *inám* of Rs. 20 in consideration of the extra work he has to do. There are no *chaukidárs*, but each *lambardár* appoints, subject to the Deputy Commissioner's approval, an official, known as a *karáwak*. His duties are to assist in the collection of land revenue, take the birth and death registers to the police station, and render general assistance to the *lambardárs*. The *karáwak* receives no pay, but is exempt from *begár* on the road. He does not keep watch and ward.

Public Works Department.

The Simla District, including the road from Kálka to the Chinese frontier and the roads and buildings in the district, forms a division of the Public Works Department, Roads and Buildings Branch, under an Executive Engineer stationed at Simla subordinate to the Superintending Engineer of the 2nd Circle of the Public Works Department. There are three subdivisions with their headquarters at Simla, of which the Simla Water Works is one; the Cart Road subdivision has its headquarters at Dharmpur. The Simla Extension Works are directly under the Sanitary Engineer.

Other Provincial Departments.

For Ecclesiastical see Chapter I, Section C; for Forests, Post Offices and Telegraphs see Chapter II, Sections C. and G., respectively, and for Education and Medical See Chapter III, Sections I and J., respectively.

CHAP. III. B.

Section B.—Justice.

Justice.

Criminal and Civil Justice. *Tables* 34 and 35.

The judicial work is controlled by the Divisional and Sessions Judge of the Ambála Civil Division. Civil judicial work is under a District Judge, who is also Judge of the Small Cause Court. The Cantonment Magistrate of Kasauli is also Cantonment Magistrate for Dagshai, Solon, Subáthú and Jutogh, and has the powers of a Magistrate of the 1st class throughout the Simla District. He also does the Small Cause Court work of Dagshai, Solon and Subáthú, the Civil cases of Jutogh going to Simla. The Station Staff Officers of Dagshai, Solon, Subáthú and Jutogh are Magistrates of the 3rd class in the Simla District, but only exercise their powers within their several Cantonments (Punjab Government Notification No. 626 E., dated 3rd May 1899).

The great majority of the Criminal cases are offences under the Police, Municipal and Cantonment Acts; thefts by servants are the most numerous of the cases under the Indian Penal Code. Civil suits are in the same way practically confined to the fluctuating urban population of Simla and the other stations. There is no Code of Customary Law for the district, the hill people being little given to litigation.

Registration. *Table* 37 *of Part B.*

There are no non-official Sub-Registrars in the district. The Treasury Officer at Simla is *ex-officio* Sub-Registrar of the Simla Sub-District, which includes Jutogh, and the Cantonment Magistrate of Kasauli is Sub-Registrar of the Sabáthú Sub-District, consisting of Dagshai, Solon, Subáthú and the Sanáwar Estate (Punjab Government Notifications Nos. 13 A. and B., dated 3rd May 1899). The Náib-Tahsíldár of Kot Khái is Sub-Registrar for that Tahsíl

Section C.—Land Revenue.

Village tenures.

The village community proper can hardly be said to exist in the Simla hills. In 1859 the Superintendent thus described the state of affairs then existing :—

" A purely *ryotwár* system prevails in these hills. The Government is the direct landlord of the present tenants, who maintain themselves, and pay the Government demand from the portions of land each cultivates. Here there are neither capital nor capitalists, nor large landed proprietors who can act as agents between the Government and the actual cultivators, and become responsible for the due payment of the Government demand. Every man who cultivates the land, however insignificant his possessions are, is termed *zamíndár*. He is the hereditary proprietor of the portion of land he cultivates, and may mortgage or sell at his discretion his proprietary interest therein. The settlement is made direct with each *zamindár* for the lands he cultivates. Each receive a *patta* or lease from the Government officer, bearing his signature and seal, in which are set down the name of the lessee, his village and *pargana,* the extent of his fields, together with a register of the number of the males and females composing his family, with the view of regulating the demand for *begár*; also the

CHAP. III. C.

Land Revenue.
Village tenures.

amount of rent due thereon, in separate *kists*, is duly entered. 'Each individual holding a lease from the Government is alone responsible for the amount of the assessment due on the land he cultivates.' There are no village communities, as in the plains, who, bound together by certain local usages, share in the losses as well as in the gains of the land they cultivate, and are jointly responsible to the Government for all defalcations. Hence the realization of the fixed Government demand is highly precarious. The revenue rests on no solid foundation, as a Settlement in its strict sense cannot, it appears to me, be made for any hill district; for a Settlement implies a contract between the Government and certain parties, agents between it and the immediate cultivators, who bind themselves to realize the Government demand, who are responsible for all defalcations which may occur during the term of the Settlement, and who are in a position that the payment of all balances may be enforced from them."

The prevailing tenure, as it now stands, is thus described by Colonel Wace in his Assessment Report:—

"The tenures of the land in Bharaulí are in their origin and character much the same as have already been fully explained in respect of the Kángra hills by Messrs. Barnes and Lyall in the Kángra Settlement Reports.(1) The Rája or State was the lord of the land; the cultivator had the right to cultivate, and to this right were attached liberal rights of user in the adjacent waste. But the cultivator's right, though permanent so long as the State's dues were paid, was not exactly what we understand as ownership. Sales were unknown, and mortgages suffered rather of convenience than of right. There were no village communities. Each squatter held direct of the State, and had his *patta* granted usually by the Rája himself. And new land could not be broken up either by an old settler or by a new one except under a written lease or *patta*. To this day a *zamíndár* will speak of his holding as his *patta*. Up to 1851 we continued to deal in this way directly with each owner. In that year, under instructions from the Board of Administration, the system of joint responsibility was introduced in the following manner. One or two *lambardárs* were appointed to each *pargana* (locally termed *bhoj*) or circuit of hamlets. The *lambardár* thus appointed to each *bhoj* as the representative of the whole body of owners of the *bhoj* executed a lease engaging to pay annually for the term of Settlement the sum total of the revenue of the *bhoj*. It was the object of this measure to make all the owners of each *bhoj* collectively responsible for the total revenue, bearing the loss of all decreases in cultivation and taking the profit of all increases. The new system of course greatly simplified the Tahsíl accounts; but in respect of the internal relations of the owners of each *bhoj*, it has not in practice introduced any material change. No occasion has arisen for enforcing the joint responsibility of the *bhoj*. The revenue has not in any year been more than the people could pay; the land is valuable, and its cultivators cling to it tenaciously, being as it is their only means of support; and each little hamlet is still paying the revenue assessed on it in 1850 and 1856. If in future years any instances occur of hamlets being deserted by their owners, it probably would seldom or never be right to order the rest of the *bhoj* to pay the revenue in default; and certainly local feeling would regard such an order as very unjust.

"In Kot Khái and Kotgúrú the system of land tenure is the same as in Bharaulí, with this difference, that as the tract is more remote and

(1) See Gazetteer of the Kángra District.

CHAP. III. C. — Land Revenue. Village tenures.

entirely surrounded by Hill States, and also contains some valuable forest, the right of the State to all uncultivated land has survived in a stronger form. The circuits of hamlets, called *bhojs* in Bharaulí, are known in Kot Khái as *sargannas*, and in Kotgúrú as *kothis*.

"In the Native States a portion of land, called *sohel* or *lána*, is held by the chief as his own demesne. A second portion is held at his disposal for the support of subordinate members of his family, among whom it is parcelled out according to the circumstances of the time being. Each member of the ruling family receives a separate allotment of greater or less extent, according to his degree of relationship to the chief or to his influence in the State. The tenure, however, is not permanent; but as nearer relatives increase in number, in order to provide for them, the allotments of more distant relatives are proportionately reduced. The remainder of the land is held by the peasantry paying revenue to the chief."

Colonel Wace even doubted the possibility, or, at any rate, the advisability, of attempting to enforce joint responsibility for revenue. He wrote:—

Continuance or discontinuance of joint responsibility.

"I would particularly solicit orders on the question, whether the principle of joint responsibility is in future to be enforced in each *pargana* or *kothí*. It will be seen that in 1850—52 a great point was made of the introduction and enforcement of this principle. In Bharaulí, where the waste is owned by the agriculturists, I thought it best to let the joint responsibility stand at least in name. But in Kot Khái, Kotgúrú and the Simla villages, it seems to me impossible to maintain it. The waste is owned by Government, and cannot be broken up for cultivation without Government's leave; this is the first difficulty. The next is that the system of ownership by holdings is so strongly established in the minds of the agriculturists, that it would hardly be practicable to make the whole body of holders pay arrears due on an individual holding. On consideration I think it would be best not to enforce or assert in the Kot Khái-Kotgúrú Tahsíl, nor in the Simla *iláqa*, the principle of joint responsibility among the owners of each *parganá* or *kothi*; merely holding the *lambardárs* responsible for reasonable diligence in the collection of the revenue due from each holding.

Reclamation of waste land and its assessment.

"As regards the reclamation of waste, I would similarly maintain the existing practice. Unenclosed waste is the property of the State, subject to certain rights of use belonging to the adjacent cultivators. It cannot be cultivated or otherwise appropriated without the permission of the State. But if cultivated with such permission, the ownership passes to the cultivator subject to the usual liability for revenue. I would suggest that land newly cultivated during the currency of the Settlement now commencing be charged two annas a *bigah*. In a mountainous country it is sometimes convenient to maintain this restriction on new cultivation, as it enables the State to forbid cultivation likely to injure the stability of the soil on the steeper mountain sides, or which will inconveniently interfere with the pasturage of the cattle or the supply of village fuel. Moreover, the necessity for an application for permission to cultivate is involved in the incident that the waste is not owned by the village in common, but by the State."

Site of holdings.

Colonel Wace thus discussed the average holding :—

"It will be observed that in the Bharaulí *iláqa* the owners' holdings average two acres of cultivation, and the tenants' holdings just half of this.

CHAP. III, C.

Land Revenue. Size of holdings.

Most of the tenants hold land of more than one owner, and each such tenancy is of course counted as a separate holding. In the same way not a few of the owners hold lands in more than one hamlet. That our system of record unavoidably produces a material exaggeration of the total number of holdings will be evident from the fact that, whereas the holdings as recorded total 1,596, the ploughs are returned as 881, and I have therefore caused the true number of holdings to be counted. The result gives 530 holdings of owners and 321 of tenants, or an average of 4 acres cultivated per owner and rather less than two acres per tenant. This is no doubt small, even though half the land yields two crops a year. But each holding has on the average twice as much grass land attached, and a grazing area rather larger than the grass fields, supported by which the holder usually keeps two or three milch cattle, cows or buffaloes. So that, on the whole, though the holdings are small, and the husbandry petty, the agriculturists probably live a tolerably comfortable life. In Kot Khái and Kotgúrú also the average holding is 4 acres."

Current Settlement. Fixed Land Revenue. *Table* 39 *of Part B.* Fluctuating and Miscellaneous Revenue. *Table* 40 *of Part B.*

The current Settlement was made by Colonel Wace, Commissioner of Settlements and Agriculture in 1882 and 1883. He wrote two assessment reports, (1) for Bharaulí and Kálka, and (2) for Kot Khái, Kotgúrú and Simla, and a report on the Forest Settlement of the District, his final Settlement Report being a reprint of certain portions of them. The following pages consist of extracts from these reports on the fiscal history, present condition and assessment of each tract.

PARGANA BHARAULI.

Fiscal history.

Years.		Rs.
1834—82-3(1)	...	5,667
1842—82-3	...	5,904
1850—82-3	...	5,598
1856—82-3	...	4,449

Few records of the fiscal history of the Bharaulí tract are forthcoming, but the village papers show that the assessments imposed were those noted in the margin.

In 1856 a Summary Settlement was made by the Deputy Commissioners of Simla (Lord William Hay and Mr. Denison) under the direction of Mr. Barnes, Commissioner of Ambála. The revenue stood at about Rs. 5,600 for Bharaulí from 1834 to 1856. There are no records to show what the amount was prior to 1834. It appears that no balances of revenue occurred between 1843 and 1856. But in 1854 Mr. Barnes, who had recently settled the Kángra District, found that the revenue was pitched unwisely high, was severely felt by the people, and was higher than that of the Baghát territory, then under British rule. He consequently directed a rough remeasurement of the cultivation, with the result that the rates were reduced by 30 per cent. on the former assessment. In this assessment no alterations were worth mentioning made for 30 years, and no coercive measures were required for its collection.

(1) In the papers of 1852 the *jamas* of 1842, 1850 and 1856 are all stated about Rs. 500 higher than now returned. The explanation of the difference is that the Wakna *bhoj* was granted in 1887 to the Rája of Keonthal in exchange for lands added to the Simla Municipality.

CHAP. III, C.

Land Revenue.

Comparison of statistics at time of last Settlement and now.

The area under cultivation at the former Settlement was returned at 1,726 acres, and that of the present Settlement at 2,564, an increase of 838 acres; but for several reasons it is difficult to ascertain what real increase of cultivation can be assumed. In most villages there has been some increase in cultivation, especially of the worst class *changar*, and in individual instances holdings have been considerably extended in size; but of the increase indicated by the returns, 50 per cent. would seem to be an over-statement for the *iláqa* taken as a whole.

Rates for Bharauli *láqa*.

		Rs. A.
Kúl, 1st	...	1 0
" 2nd	...	0 12
Bakhíl, 1st	...	0 8
" 2nd	...	0 6

Colonel Wace wrote:—" In conversation with the agriculturists I found that their own account of the rates of last Settlement was per *bigah*(1) as shown in the margin. And though I observed that these were slightly higher than those stated in the Settlement record, I thought that the rates stated by the people were the more convenient of the two. Trying them on the area, they seemed to me to lead up to as high a revenue as we ought to take; and, as to changing for any reasons of my own the old proportions which these rates bore to each other, obviously if I had attempted anything of the kind, I should have very much unsettled the old *khewats*, and the people were certain to think their old custom better than my new opinions. I was a little perplexed how to treat the *changar* cultivation. It is really bad land, and yields little but *kulth*, *koda* and *másh*. On the other hand, to charge nothing on it seemed to me to go too far in the way of exemption; so I have put a rate of one anna per *bígah* on it.

" On the grass fields and abandoned cultivation I have put no rates. The grass fields support the cattle; and without their manure the whole husbandry of the tract, and with it the Settlement, would break down. The people argue strongly that hitherto no rate has been put on the grass fields for this reason; and if the argument is not entirely sound (for the grass is often sold at least in part), still the assessment on the cultivation being as heavy as it is, and the cultivation being so very largely dependent on the manure supplied by the cattle, I think the old practice of the *iláqa* by which no rate is specially imposed on the grass fields in addition to the rates on cultivation ought to be continued. There are no sufficient grounds for imposing a rate on the grazing waste. Some brushwood is sold off it; but there is no large income of this character in the Bharauli *iláqa*; nor have the people more cattle than is necessary for the immediate wants of each homestead."

(1) *Note.*—"Since writing the above, the Rána of Kothar, who is one of the more intelligent of the adjacent hill chiefs, informs me that part of his territory has for a long time paid the following rates:—

Kúl lands from 12 annas to Re. 1 }
Bakhíl lands from 6 to 10 annas } per *bigah*.
Changar lands 2 annas }

Grass fields and grazing waste are not charged. The same rates, he informs me, prevail in the Keonthal State. The Baghát rates are higher, the land being better; some of the irrigation paying as much as Re. 1-8 per *bigah*. The Patiála rates he believed to be lighter than those of his own chiefship and Keonthal. Cash rates on irrigated land are universal. Where the revenue due from unirrigated land is taken in kind, the rates are one-fourth produce. The Rána could not tell me the origin of these rates; he said they were very old."

CHAP. III, C.

Land Revenue.

Old and new rates per acre compared.

BHARAULI *ilága* (PER ACRE).

Soil.	Rates of 1842.	Rates of 1856.	Rates now proposed.
	Rs. A.	Rs. A.	Rs. A.
Kúl 1st class	5 6	5 2	5 6
" 2nd " ...	2 11	3 13	4 0
Bakhil 1st " ...	2 0	2 9	2 11
" 2nd " ...	1 12	1 15	2 0
" 3rd " ...	1 0	...	...
Changar ...	...	...	0 5

After he had arrived at most of the above conclusions, Colonel Wace found the papers of the former Settlement, and with their aid framed the marginal table, and in the following statement gave the complete results of the new assessment of Bharaulí:—

		Rs.
New *jama* assignments included ...		5,279
Deduct for *muáfi* lands ...		155
Balance new *khálsa jama* ...		5,124
Former assessment according to the rent-roll sanctioned for 1882-83 ...		4,333
Increase by new *jama* ...	Amount ...	791
	Per cent. ...	18
Cesses including local rate ...	Former ...	871
	Present ...	1,134
	Increase ...	263
Total increase due to Government revenue with cesses.	Amount ...	1,047
	Per cent. ...	20

Result *jama* with cesses.

"The result," continued Colonel Wace, "is not what I anticipated when I adopted the rates of the last Settlement for the new *khewat* with but little alteration; but there are, I think, grounds for believing that the new *khewat* is, as a whole, fair. My conclusion is that the enhancements represent real instances, either of under-measurement at the last Settlement or of subsequent increase of cultivation."

Average incidence on new assessment.

The incidence of the expired Settlement of the Bharaulí *iláqa* at the time it was made was Rs. 2-9 per acre cultivated. That of the new assessment is Rs. 2-13 omitting *changar* cultivation, and Rs. 2-1 including *changar*. This assessment is far heavier than that paid in Kumáon and Garhwál; but it would appear to be much the same as is paid by the *iláqas* of Saráj and Kúlú and Tahsíl Kángra in the Kángra District.

Cesses, former and proposed.

The cesses, former and proposed, are given in the margin.

Cess.	Rate per cent. of Land Revenue. Former.	Proposed	Cess.	Rate per cent. of Land Revenue. Former	Proposed
Public service.	Rs. a. p.	Rs. a. p.	*Village service.*	Rs. a. p.	Rs. a. p.
Road cess ...	...	...	*Patwárís* ...	2 8 0	6 4 0
Dak cess ...	...	...	*Lambardárs* ...	5 0 0	5 0 0
School cess ...	1 0 0	1 0 0	*Malba* ...	1 0 0	1 0 0
Local rate ...	8 5 4	8 5 4	Total ...	8 8 0	12 4 0
Total ...	9 5 4	9 5 4	Total Cesses ...	17 13 4	21 9 4

CHAP. III, C. — Land Revenue.

The road cess has never been imposed, because the village owners are by custom responsible for the repairs of the roads of the *iláqa*. In the same way they are by custom bound to carry all service posts. A road cess will only yield Rs. 50, and a *dâk* cess Rs. 25. Nothing can be done for such small sums.

PARGANA KOT KHAI.

Its revenue assessment up to 1856.

Kot Khái was annexed in 1828 in consequence of the misconduct of the Rána and on his expressed wish that the Government should take over his country. A Summary Settlement for one year was made in 1828, and in the following year extended for three years, the assessment then fixed being Rs. 4,701. On its expiration in 1833, a fresh Summary Settlement was made for a term of 20 years. The population enumerated was 3,583 souls; and the *Khálsa* cultivation amounted to 4,000 *jún*, or about 2,360 acres, less than 10 acres being returned as irrigated. The *jama* imposed was Rs. 6,556 or about Rs. 2-12 per acre. This the Deputy Commissioner considered an extremely light assessment, and probably it was light as compared with what was paid in the adjacent States. It is also probable that the area under cultivation was understated. The area and assessment of lands held revenue-free are not included in the above figures. Up to 1851-52 each holding was separately leased, but in that year an attempt was made to introduce joint responsibility, that is to say, that tract was divided into *parganas*, *lambardár* or *mukhia* was appointed to each *pargana*, and he signed an engagement for its revenue as the representative of the whole body of the owners. This joint responsibility was, however, purely nominal; but the Deputy Commissioner took the opportunity to raise the revenue to Rs. 6,724, the increase being imposed on account of land brought under cultivation since the Settlement.

Settlement of A. D. 1859.

The Settlement of 1833, thus enhanced, was not revised till 1859, when a Settlement was made by Colonel R. Lawrence, Superintendent of Hill States; no English reports are forthcoming. The work was commenced in 1856, a measurement being made, and a rough record without any map being drawn up. On the basis of this measurement an assessment by rates (stated below) was framed; but as to the final stage of distributing at the new assessment on the holdings, the *zamíndárs* refused to abide by the measurements, and the revenue was ultimately distributed by arbitration. As no English correspondence is forthcoming, only the *zamíndárs*' own account of the matter can be given, which is, each man was charged according to his means, not according to the area he cultivated. This of course was rather a broad way of stating matters, and no doubt the revenue of each holding was not materially altered except for some good reason well known to the arbitrators. It must, however, be admitted that the measurement

[The area and assessments of lands held revenue-free are not included in the above figures.]

CHAP. III. C.

Land Revenue.

were bad, and that the *zamíndárs* were right in rejecting them, so that apparently there was no way of distributing the new assessment except that adopted, and the *zamíndárs* were at the time satisfied with the result.

Result of the assessment of 1859 and its working.

The net result of the assessment of 1859 was to reduce the Government revenue from Rs. 6,725 to Rs. 6,228. But the whole of this reduction was given in the three eastern *parganas*—Chewar, Gajdhar and Chehr—whose assessments were reduced from Rs. 2,802 to Rs. 2,225. The new assessment was believed to average Re. 1-10 per acre cultivated. After it was made, several additions were added, which deserve mention. Rs. 95 were added for land newly brought under cultivation, at the rate of $3\frac{1}{2}$ annas per acre, up to 1878, and Rs. $3\frac{1}{2}$ per acre subsequently: all but a small fraction of this addition accrued after 1873. The excise charge on poppy cultivation, imposed in 1874, brought in on an average Rs. 800 or Rs. 1,000 per annum, and thus increased the gross revenue of the valley by nearly a sixth. Lastly, should be mentioned the local rate $6\frac{1}{4}$ per cent. imposed in 1871 and raised to $8\frac{3}{4}$ per cent. of the land revenue in 1878, so that the payments from the *zamíndárs* to Government in the first and last years of the expired Settlement stood, as noted in the margin, the gross increase being 22 per cent. The demand has been collected with ease and without coercion, and the people are contented and well-to-do.

	1859.	1882.
	Rs.	Rs.
Land revenue	6,228	6,228
Added for new cultivation ...	...	95
Cesses paid to the Treasury ...	62	708
Cesses paid to *lambardárs* and patwárís.	498	498
Excise acreage on poppy ...	...	754
Total ...	6,788	8,283

Increase of cultivation.

Colonel Wace wrote:—"It may be said that the rough measurements of last Settlement, usually not chained, would probably overstate the area. I am not myself certain on the point. I should rather be inclined to say that they would give an uneven result, sometimes too much and sometimes too little; but I notice that the *zamíndárs* themselves think that the tendency was to overstate the area. However, the cultivated areas, houses and population returned at the successive Settlements, are noted in the margin.

Years.	Acres cultivated.	Houses.	Souls.
1834	2,370	772	3,583
1852	2,633	...	...
1859	3,824	920	6,248
1882	3,992	1,132	6,190

"Bullocks, cows, sheep and goats also appear to have increased considerably since 1834; what the increase is since 1859 does not appear. The Tahsíldár's opinion, gathered from intercourse with the people, is that there has been a moderate but substantial increase in the cultivation generally in every village. This opinion is, I think, as trustworthy as any argument that could be adduced from the last Settlement's measurements, and my own conclusions were to the same effect."

CHAP. III, C.

Land Revenue.

Early assessment.

land was admittedly not over-assessed at Rs. 5 an acre; and if the revenue contributed by this land be deducted at this rate, then the average charge per acre of unirrigated land in each *iláqa*, after the reductions had been given, was as marginally noted. There is little difference in fertility between the unirrigated land of Kot Khái and Kotgúrú. Since then, as in Kot Khái, additional demands have amounted to Rs. 744, or Rs. 147 for new cultivation, Rs. 252 for cesses, Rs. 333 for opium, and Rs. 12 as *patwáris'* cess. The gross increase is 31 per cent. The land under opium in 1882 was distributed over 330 holdings; with few exceptions the area cultivated by each agriculturist is a *bígah* (900 square yards), or a little more or less. The produce is sold to pay the revenue, and not locally consumed. An agriculturist states to me that he usually gets half a seer of opium per *bigah*, which he sells to the wholesale-dealer for Rs. 4 or 5.

Bharaulí	... 34	annas.
Kot Khái	... 25¼	„
Kotgúrú	... 9	„

Increase of cultivation.

"According to the returns cultivation has increased since 1849 only from 2,291 to 2,429 acres, or 6 per cent. Of cattle there is no previous enumeration. The increase of population since 1859 is said to be one-sixth. The measurements of the previous Settlements were of the roughest kind, sometimes hurriedly stepped out, often merely guessed from a distance. Consequently any conclusion that can be now stated as to the real increase of cultivation depends on opinion. The conclusion I have formed from walking over the tract and from comparing the former and proposed assessments of each holding is that the increase in cultivation is probably a fourth, or, to be safe, say a fifth, and the new land is usually as good as the old.

General condition of the tract.

"If I could say that I believed entirely the description of the condition of the tract in 1858, as given by the Deputy Commissioner when he reduced the revenue, I should say that there had been an enormous improvement in its condition during the past 25 years. But I prefer to say that the tract is on the whole distinctly prosperous. Cultivation has extended, prices have improved. Grain is easily sold at Simla, and much is earned there in wages. In short, the people have little difficulty in finding the cash required to pay the revenue; but they cannot be called an industrious people, and even those who are comparatively well-off present a slovenly exterior.

Rates.

"The method of assessment and classification of soils is the same as in Kot Khái, except that the irrigated land is rated in two classes. It will be convenient if I state at once the former and proposed rates—

Settlement of 1859 (6¾ *bígahs* = 1 acre).			Settlement of 1882 (5⅓ *bigahs* = 1 acre).		
SOIL.	Area in acres.	Rate per acre.	SOIL.	Area in acres.	Rate per acre.
		Rs. A. P.			Rs. A. P.
Kidr, 1st ...	95	5 14 0	*Kidr*, 1st ...	205	6 1 0
„ 2nd ...	109	5 1 0	„ 2nd ...	29	4 11 0
Bakhíl, 1st ...	1,051	1 4 0	*Bakhíl*	921	1 6 0
„ 2nd ...	726	0 12 0	*Karáli*, 1st ...	922	0 13 6
Bangar ...	310	0 3 8	„ 2nd ...	352	0 5 6
Average of whole assessment on total cultivation ...		0 15 0	Average of whole assessment on total cultivation ...		1 5 0

I should mention that there was a 3rd class of *kidr* at the previous Settlement—area 32 acres, rated two annas below the 2nd class. In the above statement this area is included in the 2nd class.

CHAP. III, C.

Land Revenue.

Rates.

The increase on the total revenue is 36 per cent. for the whole tracts. This increase constituted my main difficulty in fixing the rate. I put them as low as I could, and even so they indicated an increase on the current revenue of 53 per cent. And not wishing to take so much as this, I had the results examined by holdings, and reduced again on each holding (but not in the case of irrigated land), where I thought the increase too large, or where the holders was stated to be poor. The assessment leaves the unirrigated land of Kotgúrú paying rates little more than half those paid in Kot Khái. There is no such difference of fertility between the two tracts as can explain such a difference of assessment ; but we must take things as we find them, and I do not recommend that a larger increase than 36 per cent. be demanded. This increase restores the assessment to what it was before the reduction of A. D. 1859. The gross result, cesses included, is as follows :—

		Khálsa.	*Muáfis.*	Total.
		Rs.	Rs.	Rs.
Former assessment according to the rent roll sanctioned for 1882-83 ...		2,318(1)	275	2,593
New assessment ...		3,159	287	3,446
Increase by new assessment	amount ...	841	12	853
	per cent. ...	36	4	33
Cesses, including local rate	former ...	345	29	374
	proposed ...	609	42	651
	increase ...	264	13	277
Total increase of revenue and cesses ...	amount ...	1,105	25	1,130
	per cent. ...	41	8	38

(1) Since I wrote this, I have reduced Rs. 3 on one holding in Kothi Kepu.

Cesses, former and proposed.

The cesses, former and proposed, of the tracts under report are as follows :—

CESS.		RATE PER CENT. OF LAND REVENUE.			
		Former.			Now proposed for all three tracts.
		Kot Khái.	Kotgúrú.	Simla.	
		Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
District service ...	Road ...	...	...	...	...
	Post ...	...	...	...	...
	School ...	1 6 0	...	...	1 0 0
	Local rate ...	10 6 8	10 6 8	10 6 8	8 5 4
	Total ...	11 6 8	10 6 8	10 6 8	9 5 4
Village service ...	Patwárí's ...	3 0 0	2 0 0	...	6 4 0
	Lambardár's ...	5 0 0	5 0 0	5 0 0	5 0 0
	Malba ...	...	...	...	...
	Total ...	8 0 0	7 0 0	5 0 0	11 4 0
	Total Cesses ...	19 6 8	17 6 8	15 6 8	20 9 4

CHAP. III, D.

Miscellaneous Revenue.

Assignments of land revenue.

Settlement of 1833, when, in addition to his pension, the Rána's *khás* lands were exempted from assessment, and have since remained so exempt. Whatever portion of these lands a member of the family owns he is entitled to hold free of revenue. Of the land held free of revenue by the Kotgárú Mission, Colonel Wace wrote: "For some of it probably no authority remitting the revenue will be forthcoming, as it is old cantonment land ; but I presume that Government do not desire to impose revenue on a body the funds of which are devoted to local educational work, and that on application formal sanction for its remission would be granted." The land of which the revenue has been redeemed has been so held since 1863, and is a tea estate now owned by Mr. Stewart.

Section D.—Miscellaneous Revenue.

Excise. *Table* 41 *of Part B.*

Opium.

There is one distillery in the district, that of Messrs. E. Dyer and Co., at Simla. There are four breweries, those of Messrs. Meakin & Co., and Dyer & Co., at Simla, the former has one at Kasauli (Baghat State) also, and that of Messrs. Dyer at Solon. There is no illicit distillation, but a good deal of smuggling of spirits from native territory. The cultivation of poppy is permitted in the Kot Khái Tahsíl, the average area under cultivation being 980 acres and the produce 160 maunds. A considerable quantity of opium is imported from Native States territory, especially from Jubbal, Bashahr, Balsan and Kumhársain, which is generally re-transported to the plains. There is also a good deal of smuggling from the Native States. Málwa and Hill opium are the only two kinds used in the district. The great centre of the opium trade is at Kot Khái, where opium is brought for sale. Buyers either buy it through agents or directly. In the former case they send their agents, in October or November, as much money as they require, and the agents in return supply their masters, in June, with opium at Rs. 4 per *sér*, no matter what the market rate of opium may be. Hemp grows wild in the district and the neighbouring States, but *bhang* and *charas* are not made from it. *Charas* is obtained from Hoshiárpur and *bhang* from that district and Ambála. *Charas* used to be smuggled from Ladákh *viâ* Rikhu to Rámpur in Bashahr, to evade the Rs. 2 a *sér* duty, and thence distributed to other Native States, and it is also said that *charas* was sent down the Sutlej to Phillaur, but in 1902 no *charas* was received in Rámpur owing to restrictive measures taken in Ladákh. There is a bonded warehouse for *charas* at Simla in the basement of the Kutchery, but it is little used as importers prefer to take it to Rámpur in Bashahr.

Drugs.

Income tax. *Tables* 42, 43 *of Part B.*

The income tax administration of Simla town is naturally an important part of the work of the district. An Assistant Commissioner is generally Collector, while the Deputy Commissioner of Simla exercises the powers of a Commissioner under the Act. The

Cantonment Magistrate of Kasauli is Collector for Dagshai, Solon, Subáthu and Jutogh (Notification No. 909 A, dated 3rd May 1899). There are comparatively few petty assessees, the realizations on incomes under Rs. 1,000 in 1901 and 1902 coming to less than a tenth of the total realizations.

CHAP. III, F.

Public Works.

Section E.—Local and Municipal.

District Board. *Table 45 of Part B.*

The Deputy Commissioner of Simla, for the purposes of the Act, is the District Board of Simla (*vide* Punjab Government Notification No. 32 *et seq*, dated the 5th February 1891). There are no Local Boards.

Municipalities. *Table 46 of Part B.*

There are two Municipalities in the district,—Simla and Kasumpti—and an account of each will be found under the place concerned in Chapter IV below.

Section F.—Public Works.

The Simla District lies in the Simla Provincial Division of the Public Works Department, Buildings and Roads Branch, and is in the Second Circle of superintendence. It is under an Executive Engineer with two or more Assistant Engineers.

It is in charge of the Kálka-Simla Cart Road, 58 miles in length, which, excepting some station roads, is the only metalled road in the district.

It has charge also of the following unmetalled roads :—

Hindustán-Tibet Road	199½ miles.
Narkanda-Luri-Kumarsein Road	13 „
Mashobra-Luni Road	25 „

The District Board works independently of the Public Works Department, and the Simla Municipality also manages its own public works, except sewage and sullage works, which are under the Public Works Department.

Formerly the Water Works used to be controlled by the Public Works Department under a separate Executive Engineer, but are now under the Simla Municipality.

All public offices and residences of His Excellency the Commander-in-Chief, His Honor the Lieutenant-Governor of the Punjab, and of the Members of the Council, are under the Public Works Department. Viceregal Lodge is in charge of the Superintendent of the Viceregal estate.

CHAP. III, H.

Police and Jails.

Section G.—Army.

The military station in the district is under the General Officer Commanding the Sirhind District.

Subáthu is the headquarters of a British Infantry Regiment. Dagshai is also the headquarters of a British Infantry Regiment, and has a Detachment of British Infantry from the Ambála garrison quartered there during the summer months. Solon is the headquarters of a British Infantry Regiment during the summer months. Jutogh has two Batteries of British Mountain Artillery (British gunners with native drivers), and two Companies of British Infantry from the Subáthu regiment during the summer months. Simla has a detachment from a Native regiment during the summer months as a guard for the Viceroy and the Commander-in-Chief.

The transport arrangements throughout the area commanded by the above stations is under the control of a Deputy Assistant Commissary-General for Transport at Kasauli. The 2nd Punjab Volunteer Rifle Corps has its head-quarters at Simla. It consists of five companies, one of which is a Cadet Company, recruited solely from Bishop Cotton's School. The Corps, which was formed in 1861, is recruited chiefly from among the European and East Indian employés in the Government offices at Simla with a few tradesmen. The following are the military departments permanently stationed at Simla:—

1. Office of the Adjutant-General in India.
2. Office of Quarter-Master General in India.
3. Judge Advocate General.
4. Principal Medical Officer to His Majesty's Forces.
5. Director General, Indian Medical Service, and Sanitary Commissioner with the Government of India.
6. Director General, Military Works Services.
7. Examiner of Accounts, Military Works Services.

Of the Adjutant-General's, Quarter-Master General's, Principal Medical Officer's and Director General's, I.M.S. Offices, Camp Offices accompany the heads of the departments to Calcutta during the winter months, and return with the other Government of India departments in about April.

Section H.—Police and Jails.

Police. *Tables 47, 48 of Part B.*

The district lies within the Eastern Police Circle under the Deputy Inspector General of Police at Lahore. The Police stations and out-posts are distributed as follows: Police stations (*thánas*) at Simla, Subáthú, Dagshai, and Out-posts (*chaukis*) Jutogh and Kot-Khái, and at the three centres of Chota Simla, Boileauganj and Lakar Bazár in Simla.

There is a cattle-pound to each Police station, that at Simla being under the Tahsíldár of Simla.

The District Jail at headquarters contains accommodation for 44 male and 12 female prisoners. Prisoners for longer terms than three months are sent to the Ambála Jail.

CHAP. III, I.

Education.
Jails.
Table 49 of Part B.

Section I.—Education.

Literacy.
Table 50 of Part B.

The district figures for literacy are so much affected by the town of Simla as to be of little value. Education in the hills is in a very backward state, very few of the hillmen can read or write, and even the indigenous education of the *dharmsálás* and the *páthshálás* is wanting.

Education.

The district lies within the charge of the Inspector of Schools, Delhi Circle, but all the Schools for European and Eurasian children in it, with the exception of the Regimental Schools in Military stations, are directly under the supervision of the Inspector of European Schools, Lahore.

The following are the educational institutions of the district:—

In Simla.—Municipal Board High School with branches at Boileauganj and the Serai.

Bishop Cotton School	Government grant-in-aid, trust funds and fees.
Christ Church Schools for boys and girls.	Government grant-in-aid and fees.
St. Michael's Day School for boys.	Ditto ditto ditto.
St. Joseph's Day School for girls ...	Ditto ditto ditto.
Convent Schools for girls (Chota Simla).	Ditto ditto ditto.
Loretto Convent School for girls (Tara Hall).	Private subscriptions and fees.
Auckland School for girls	Government grant-in-aid and fees.
The Park Boys' School	Private subscriptions and fees.
Bengali Boys' School	Aided from Municipal funds.
Bengali Girls' School (S. P. G.) ...	Ditto ditto ditto.
Baptist Mission School for boys ...	Private subscriptions and fees.
Arya Girls' School	Private subscriptions.
S. P. G. Christian Girls' School ...	Private subscription and fees.
Mayo Industrial School	Government grant-in-aid, trust funds and fees.
Ayrcliff School for girls	Government grant-in-aid and fees.
Union Church School (boys and girls)	Ditto ditto ditto.
Kotgarh	4 Aided Anglo-Vernacular Primary Schools.
Kot Khai	1 District Board Vernacular Primary School.
Chausha	1 District Board Vernacular Primary School.
Sanawar	Lawrence Military Asylum for boys and girls, two separate buildings.
Ditto	1 Anglo-Vernacular Primary School.
Dagshai	1 Aided Anglo-Vernacular Primary School.
Sabáthu	1 Aided Anglo-Vernacular Primary School.

CHAP. III, I.
Education.

There are also four *maktabs* or indigenous Muhammadan schools at Simla and Dagshai, where the Qorán is taught by rote.

The Simla Municipal Board High School was established in 1848. It teaches up to the University Matriculation Standard. The building, a fine three-storeyed one, forming three sides of a square, lies some distance below the cart road, almost due south of the Town Hall. The School is managed by the Head Master; the Staff of the Secondary Department consists of four English teachers, three Oriental, and one Mathematical master. There are 7 teachers in the Primary Department, 2 English and 5 Vernacular. There is also a Gymnastic Instructor for the whole School. There are two Branches connected with the main School—one near the Post Office at Boileauganj, the other in the Municipal Serai on the cart road. In these the standard of instruction is limited to the Lower Primary Department, and they have 3 teachers between them. The Boarding House, one of the finest in the Province, is in the topmost flat of the School, and contains on an average 35 boarders, for the most part sons of hillmen, yearly: generally supervised by the Head Master,—the Boarding House is under the immediate management of a Superintendent.

Auckland House Girls' School.

The Auckland House Girls' School, formerly known as the Panjab Girls' School, was started in 1866 under the superintendence of a lady who had had a private school in Simla. The School was removed to Auckland House in 1868 and was enlarged in 1870. After many vicissitudes it had to be closed for a time, but was re-opened by Miss Pratt as Lady Principal in February 1890. In the last 15 years the School has risen to a prominent place among Indian Schools. It now numbers some 135 pupils and has a staff of 13 teachers in all, many of whom have been brought out from England and hold English University certificates. Many improvements and enlargements have been made under Miss Pratt's *régime*, the latest being a large gymnasium, with cubicles round it, for the music practice. The Bishop of Lahore, who is Warden of the School, and the four elected Governors of Bishop Cotton School, form its governing body. It accommodates about 60 boarders, and affords a first-class education in English, French, Music and Drawing.

Bishop Cotton School.

Bishop Cotton School was founded by Bishop Cotton in July 1859 as a "Thank-offering to Almighty God for the preservation of the British people during the Mutiny of 1857." The Bishop had been much impressed by the backward state of education among the middle and lower classes of Europeans and Eurasians, and he had intended to found a number of schools, both in the hills and plains, for the benefit of those classes. Lord Canning recorded in a Minute his strong approval of the scheme, and contributed Rs. 10,000 towards the endowment. By the middle of 1862 sufficient funds had been collected to make a beginning, and a head master was obtained from England. He arrived in January 1863 and immediatly opened

the School at Jutogh; which had been selected by a committee in Simla as the most suitable spot.

CHAP. III, I.

Education.

Bishop Cotton School.

It was soon found that neither the site nor the buildings were suitable, and a new site was given by Government in Chota Simla on what is known as the Knollswood spur. The present buildings were begun in 1866 and finished in 1868, in which latter year the School was removed from Jutogh. The buildings include accommodation for 150 boarders and four assistant masters in the same block, separate houses for the head master and one assistant master, a chapel, separate hospital with two distinct wards, and house for the sergeant and matron. The total cost was two lakhs and a quarter of rupees.

The Viceroy is the Visitor of the School. The Governors are *ex-officio*: the Lieutenant-Governor of the Punjab, the Bishop of Lahore, the Commissioner of Delhi and the Deputy Commissioner of Simla. There are also four local Governors resident in Simla, elected by the whole body of Governors. The present staff consists of a head master and four assistant masters. Within the last six or seven years the average number of boys has been about 120, of whom about 100 are boarders. The School receives a grant-in-aid from Government. The parents of the boys are chiefly clerks in Government employ, but there are also many who belong to the non-official classes. The work of the School is arranged in accordance with the Punjab Education Code, and the boys enter for the annual examinations of the Department. The School is also affiliated to the Calcutta University, and the higher classes read for the examinations of the University. Boys are also prepared for the entrance examinations of the various Government Services.

The Lawrence Military Asylum at Sanáwar.

The Sanáwar Asylum is situated on a picturesque pine-clad hill of the Himalayas, about two miles from the Convalescent Depôt of Kasauli in the Simla District. Its elevation above the sea-level is 5,800 feet, and the estate, which comprises about 100 acres of irregular ground, lies well above the level of the native village from which it derives its name, and it is near enough to the Cantonments of Kasauli, Dágshai and Sabáthú to obtain protection from their garrisons in time of need. The School was founded by Sir Henry Lawrence in 1847 for the benefit of the childern of British soldiers, and is best known by the name of the "Lawrence Military Asylum." After the Mutiny of 1857 the School was taken over by the Government of India, and it now affords accommodation for 500 children. In the words of its first rule, "the object of the institution is to provide for the orphan and other children of soldiers serving or having served in India an asylum from the debilitating effects of a tropical climate and the demoralising influence of barrack life, wherin they may obtain the benefits of a bracing climate, a healthy moral atmosphere, and a plain, useful, and, above all, religious education, adapted to fit them for employment suited to their position in life, and, with the Divine blessing, to make them

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Education.

The Lawrence Military Asylum at Sanáwar.

consistent Christians and intelligent and useful members of society." The various buildings belonging to the Asylum consist of Dormitories, Gymnasia, Schools, Hospital, Bungalows, and a handsome Church. These lie widely apart in well-kept grounds. The Lawrence Military Asylum has hitherto held a high place in the list of secondary educational establishments in this country. Besides passing a fair percentage of pupils in the standards prescribed by Government for the examination of High, Middle and Primary Schools, it has done good service to the cause of secondary education generally by providing other Schools in the Punjab of the same grade with competent teachers. The organization of the Boys' School is on military lines: they wear a uniform of Artillery pattern as a compliment to the Founder; parade is a regular part of the School discipline, and they have their own colours, and an excellent band. The colours in use were given to the boys in 1853 by the Marquis of Dalhousie. "Soldiers' sons," said he, "they cannot be taught too soon to take pride in colours, such as their fathers served under, and themselves may one day be required to defend." The girls' department is organised so as to accustom the inmates to the management of young children and to the discharge of other domestic duties.

All business connected with the admission of children into the Lawrence Military Asylum is entrusted to the Principal, who is also Chaplain and Secretary. The staff consists of a medical officer, a clerk, steward, assistant clerk, a Head Master, 3 Assistant Masters, a Telegraph Instructor of Sergeants, a Carpentry Instructor, a Gymnastic Instructor, a Cooking Instructor, a Band Instructor, a Head Mistress, 3 Assistant Mistresses, a Head Matron, three Assistant Matrons, a Hospital Matron, an Urdu teacher, and a Hospital Assistant.

On the 25th September 1902 the School consisted of 284 boys and 217 girls.

The Mayo Orphanage.

The Mayo Orphanage and Boarding School for girls of European extraction was originally established in 1869 through the exertions of Mrs. Tytler as a mixed orphanage for destitute children of both sexes, in two departments, one for Europeans and Eurasians and the other for natives. In consequence of financial difficulties the institution was taken over by a committee in 1872, and re-constituted as an orphanage and boarding school for European and Eurasian girls only. The school is situated 1¼ miles from the Church on the Mahásu road, and was entirely re-built in 1904 on the old site, at a cost of about Rs. 75,000, of which Rs. 50,000 was granted by Government; the balance being furnished by the savings of the School in the last 25 years. The new building will accommodate between 80 and 90 children, and is equipped with all modern requirements. The institution is managed by a committee, of which the Lieutenant-Governor of the Punjab is President, and the Bishop of Lahore Vice-President, the Chaplain of Simla being *ex-officio*

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Education.

Secretary. In addition, the statutes of the School require "nine elected members, of whom four shall be ladies." The School is registered under Act XXI of 1860.

Christ Church Day Schools.

The Christ Church Day Schools were founded in 1878, re-built and re-organized in 1882, and amalgamated by order of the Education Department in 1904. As at present constituted the Primary Department is mixed, but the Middle consists of boys only. The total number of pupils in the School reaches a maximum of 120 in the summer: these receive a good education on payment of very small fees, which is the *raison d'être* of the School.

The Loretto Convent School.

The boarding school of the Loretto Convent at Tara Hall was founded in 1895. The course of studies embraces all the Standards of the Code for European Schools in the Punjab. The School is affiliated to Trinity College, London, and the pupils who include girls and young boys, children of officers, are carefully prepared for the Music Examination. Close to Tara Hall is St. Joseph's School for girls and young boys who are taught at very reduced fees. Father Callistus also has a School for poor boys at St. Michaels, Ripon Place.

Attached to the Convent of Jesus and Mary (founded in 1864) are three schools—a Boarding High School for girls with an average of 80 pupils, under the direction of the Reverend Mother St. Clementine, and the St. Francis' Military Orphanage, with 110 girls. Both institutions are under the patronage of H. G. the Archbishop of Agra. The course of study includes teaching in every branch of useful and ornamental needle-work, besides the regular course of education under the Code. The third institution is the St. Bede's Technical College for the training of teachers, and the higher education of women is also conducted by the Sisters of the order of Jesus and Mary, and is aided by the Punjab Government. The College scheme makes provision for three courses of study: (I) A course for girls who have Matriculated or passed some equivalent examination, who intend to adopt the profession of teaching, but who wish to devote only two years to preparation. In this course due attention is given to the general education of the students at the same time as they are being carefully prepared for their professional career. At the end of the course the Education Department of the Punjab holds an examination at the College and grants certificates to successful candidates: (II) A course for girls who have Matriculated and who wish to read for a Degree. This course meets the requirements of the Indian Universities and is preparatory to Course III: (III) A Post Graduate course which prepares students who have taken a Degree for the Licentiate of Teaching of the Indian Universities; This course covers a period of one year.

St. Bede's College.

In addition to the practical work done under the supervision of the Mistress of Method in the Schools attached to the Convent, students have the advantage of giving occasional lessons in other Schools in Simla, the Principals of which allow such arrangements

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St. Bede's College.

to be made. They thus acquire the power of handling classes under various conditions. The College building has been carefully planned to ensure the comfort and progress of the students, and contains, besides Lecture Rooms, a Library, Museum, Laboratory, Music and Recreation Rooms. The students' health and physical development are objects of special care. A Hockey Ground and Tennis Court have been laid out. Advanced students are expected to join the Debating Society and to take part in all that is calculated to promote the well-being of their fellow-students.

Printing Presses.

Courier Press.
Station Press.
Simla Times Press.
Simla News Press.
Royal Army Temperance Association Press.

There are four private printing presses in Simla, shown in the margin, each of which publishes a periodical during the season. The "Simla News", which comes out weekly, is the only one which is more than an advertisement sheet. The "Pioneer Bulletin" is published daily throughout the season containing the latest telegrams. Besides these presses, are belonging to the Government, the Government Central Press, and a small branch of the Punjab Government Press, brought up during the season for the despatch of urgent business.

Section J.—Medical.

Medical Institutions. *Table 53 of Part B.*

The medical care of the District is in the hands of a Civil Surgeon assisted by a Joint Civil Surgeon. There is also an officer of the Indian Medical Service on deputation as Health Officer to the Municipality.

Ripon Hospital.

The Ripon Hospital was opened in 1885 and was the only medical institution till May 1902 when the Walker Hospital was opened. Before the opening of the Walker Hospital, all patients, European and native, were treated at the Ripon Hospital, but now the Ripon Hospital is chiefly used for native patients although poor European cases are still admitted in the "Lady Collen's free ward" where two beds are reserved for them. European lying-in cases continue to be admitted in the Ripon Hospital as before. European out-patients are also attended to at the Ripon Hospital. The Ripon Hospital has accommodation for 66 beds which are distributed as follows:—Native males 48; Native females 8; poor Europeans (Lady Collen's ward) 2; Lying-in cases 8.

The female wards of the Ripon Hospital were converted into a separate Hospital styled "The Lady Dufferin Hospital," and were put under the charge of a qualified Lady Doctor, in commemoration of the Queen's Diamond Jubilee. The Station Staff Dispensary is also located in the Ripon Hospital building and is meant to supply medicine to all Government servants in Simla. The Ripon Hospital is a Municipal institution and is almost entirely supported from Municipal Funds. The Government gives a grant of Rs. 1,500 a year.

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Medical.

Walker Hospital.

The Walker Hospital is due to the munificence of Sir James Walker who gave the Gorton Castle estate for conversion into a Hospital for Europeans. The estate was purchased by the Government of India and from the proceeds the hospital was built on a spur near the Mayo Orphanage at a cost of Rs. 1,19,900. There is accommodation for 20 patients. The staff consists of a House Surgeon, a Lady Superintendent and 6 nurses. It is essentially a private institution and is self-supporting. The Government have, however, given the services of a Military Assistant Surgeon free who acts as House Surgeon of the Hospital. Both these Hospitals are under the superintendence of the Senior Civil Surgeon of Simla although the Joint Medical Officer is also allowed a fair share of medical work in the institutions.

Small-pox Hospital.

There is also a Small-pox Hospital on the south side of Jakho below the Mall.

Dispensaries.

There is a Government Dispensary at Kot Kháí, and dispensaries of the Ludhiána Mission at Sabáthu and Kakarhatti, and that of Church Mission Society at Kotgarh.

Sabáthu Leper Asylum.

The Sabáthu Leper Asylum was established immediately after the Kábul campaigns of 1839 and 1842, by the officers and men of the Regiments stationed at Sabáthu. Originally the Asylum was located beyond the further Barracks below the Kasauli road, and about 1864 it was removed to its present site. It was then supported by the generosity of officers and men of the Sabáthu and Kasauli Regiments. The number of inmates of the Asylum has since been greatly increased.

There are generally about 90 lepers in the Asylum, all, as a rule, natives; but there is a cottage set apart for European lepers separate from the native quarters which was last occupied by a leper Boer prisoner. Lepers are admitted without reference to their caste or creed, and are all treated with equal consideration. All cases are represented in the Asylum and about 50 are Christians. The Asylum receives some help from Government and the Society for Lepers in India and the East, but it is supported chiefly by contributions received from the public.

Large numbers of hillmen are treated free of charge for various diseases other than leprosy.

CHAPTER IV.—PLACES OF INTEREST.

DAGSHAI.

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Dagshai Cantonment.

Dagshai is 11 miles from Kasauli by a cross-road and 16 miles, as the crow flies, to the south of Simla. It is situated on the upper portion of a treeless ridge, the highest point of which, according to a survey in 1880, is 6,087 feet above sea level. It is the head-quarters of a British Infantry regiment and has accommodation for a small convalescent depôt. The Military prison, a fine substantial building on the western summit of the hill, can receive fifty prisoners There is a neat Roman Catholic Church and a school-house used as a Protestant Church. The station is connected with the Simla cart road, and has a good hill road passing through it to Náhan, the capital of the Rájpút Hill State of Sirmur, which lies about 40 miles south-east. The bázár is well supplied and contains a police station. Stone for building purposes is quarried from the hill and taken to Simla and elsewhere.

JUTOGH.

Jutogh.

The station of Jutogh lies in a detached hill overlooking the old Kálka and Simla road, some three miles from the west end of Simla. The hill was acquired by the British Government in 1843. It was first occupied by a regiment of Gúrkhas, and was afterwards made over to the Governors of the Bishop Cotton School, but, being found unsuitable for this purpose, was for a time abandoned. Two batteries of British Mountain Artillery and two companies of British Infantry are stationed here during the summer months.

KASUMPTI.

Kasumpti.

This municipality, which has an area of 49 acres, was leased to Government by the Rájá of Keonthal on October 24th, 1884. Though practically a part of Simla, the fact that it lies in Native State territory has led to its constitution as a separate municipality, but there is no municipal committee, and the Deputy Commissioner of Simla, for the time being, has all the powers of a municipal committee under the Act (Punjab Govt. Notn. No. 1335-S, dated 16th Sept. 1885). The taxation follows that of Simla with the important difference that no octroi is levied. House, ground, and water taxes are levied as in Simla, and these, together with taxes on horses, ponies, wheeled vehicles, dogs and menial servants, make up the municipal income. The incidence of taxation is considerably lower than in Simla. In 1900-01 it was Rs. 7-10-4 per head as against Rs. 6-4-1 in 1886-87. Government started the municipality with a grant of Rs. 5,500 in 1885-86, and has given it a grant every year, except in 1893-94, varying from Rs. 500 in 1886-87 to Rs. 4,500 in 1889-90 and 1894-95. The present annual grant has been fixed at Rs. 2,750. The amount realised by taxation varies

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little. In 1886-87 it was Rs. 2,653. In 1893-94 it fell by Rs. 1,120, or 33 per cent., but recovered the following year. In 1900-01 the realisations from taxes came to Rs. 2,791. The fixed charges shown in the margin account for practically all the income of the municipality. The municipality barely pays its way, and still owes Rs. 900 to the Simla municipality on account of water-supply.

	Rs.
Quit-rent to the Rájá of Keonthal	3,500
Conservancy and lighting	540
Police	240
Water	1,306
Public Works...	300

SOLON.

Solon. Solon is a small plot of land situated 31 miles south of Simla, on the cart road, 11 miles north of Dagshai. It was originally taken up as a rifle range for the troops at Sabáthú; but a good many huts have been erected in the place, and it is now used as the summer head-quarters of a British Infantry regiment. It is entirely surrounded by the territory of Baghát, within which, at a short distance from Solon, is Messrs. Dyer & Co.'s brewery.

SABATHU.

Sabáthú. Sabáthu is a small military cantonment built on a rising ground overlooking the Kothár stream which joins the Gambhar river near Haripur. It is the head-quarters of a British Infantry regiment, and there are about thirty houses occupied by officers and other residents. There is a small Roman Catholic Church, and a school-house used as a Protestant Church.

The station is situated nine miles further to the north than Kasauli on a spur not more than 4,500 feet in height, commanding the old road from Kasauli through Kakarhatti and Sairi to Simla.

The station was originally one of those retained by Sir D. Ochterlony on the termination of the Gúrkha campaign of 1815, as a political and military outpost. It was made the head-quarters of the Nasírí Battalion raised from the fragments of the Gúrkha troops, a detachment of which had formerly occupied Sabáthú as a position. The officer commanding the battalion was invested with political powers, and the appointment was held for some years by Captain Kennedy of the Honorable East India Company's Army, who in 1822 established the first Regular Settlement in Simla. It has declined in importance, but it is still a small emporium of local trade and the seat of woollen manufacture conducted by Kashmíri weavers settled there. The bázár is large and fairly supplied. There is a police station but no hotel nor dâk bungalow. The Mission has already been noticed in Chap. I and the Leper Asylum in Chap. III. Sabáthú is connected with the Simla cart road at Dharmpur and forms a stage on the old road from Kálka to Simla. It has communication by bridle paths with Rúpar and Nálagarh on

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the west and with Solon on the east. There is a private dâk bungalow or hotel at Kakarhatti, 1½ miles from Sabáthú on the old road to Simla. The water-supply from wells is unsatisfactory, and the station is considered unhealthy.

SIMLA.

Simla.

The municipal town of Simla, the head-quarters of the District, and the summer capital of India, is situated on the range of hills described in Chap. I, as the last transverse spur south of the Sutlej, of the central Himalayas in long 31° 6′ N. lat. 77° 11′ E. It is 59 miles by cart road from Kálka at the foot of the hills. Its mean elevation is 7,984 feet above the sea-level.

A tract of land including part of the Simla hill was retained, as already stated, at the close of the Gúrkha war of 1815-16. Upon this, the first British residence, a mere cottage of wood and thatch, was erected in 1819 by Lt. Ross, Assistant Political Agent in the Hill States. Three years later, in 1822, the first permanent house was erected. This was the work of Lt. Kennedy, successor in office to Lt. Ross. His example was quickly followed by officers from Ambála and neighbouring stations, and by 1826 the new settlement had acquired a name; so much so, that in 1827 Lord Amherst, then Governor-General, after completing the progress through the North-West, with which he celebrated the triumphant ending of the Bhartpur campaign(1), proceeded for the summer months to Simla. This was the foundation of Simla's greatness.

In the following year Lord Combermere with his staff and the whole establishment of Army Head-quarters came up to Simla, when the bridge still known as Combermere bridge was constructed. A house was built for Lord William Bentinck in 1829, and in the same year the appointment of Political Assistant at Sabáthú was changed to that of Principal Assistant to the Resident of Delhi; and Captain Kennedy, the first incumbent of the new post, was permitted to reside at Simla.

Lord William Bentinck came up for the first time in 1832, and in that year received a mission from Ranjít Singh, by which the meeting at Rúpar was arranged, and in the same year Lord Dalhousie, who had succeeded Lord Combermere as Commander-in-Chief, came up to Simla. From this time the Commanders-in-Chief appear to have come up to Simla fairly regularly, and their example was soon followed by the Governor-General. Under Lord Auckland and Lord Ellenborough Auckland House was the Viceregal residence: Lord Hardinge does not appear to have come to Simla, but Lord Dalhousie spent three summers, one at Strawberry Hill and two at Kennedy House. Lord Canning was never at Simla, but from the time of Lord Elgin, who moved into Peterhoff in 1863, the Viceroys have, except in the famine year of 1874, come regularly

(1) Marshman, II, pp. 410-11.

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to Simla. In 1838 another embassy from Ranjít Singh was received by Lord Auckland, and the treaty of June 1838 between the British and Punjab Government and Sháh Shujá was planned in Simla. The construction of the Hindustán-Tibet road from Kálka, begun in 1850, increased the facility of access to Simla. At first only a small staff of clerks accompanied the Governor-General, but in 1864 Lord Lawrence came, accompanied by the Supreme Council and all the public offices, since when Simla has been the summer capital of the Government of India, with its secretariats and head-quarters establishments, except in 1874.

The Punjab Government first went to Simla in 1871 and occupied a house called the "Parsonage." In 1872 they occupied "Craig's Court." In 1873, 1874, and 1875 the Lieutenant-Governor went to Murree. In 1876 the Punjab Government returned to Simla which has been the summer head-quarters ever since. The house occupied in 1876 was Belvedere near the Lakkar Bázár. In 1877 the office was located in "River View" and the "Quarry," in 1878 in "Rockcliff," 1879-84 in "Craig's Villa" (now Cowmeadows), 1885 "Strawberry Hill," 1886 to 1901 "Benmore". From 1902, the new building in Chhota Simla called Ellerslie was occupied.

The land on which Simla is built is included in the municipal areas of Simla and Kasumpti, and is bounded on the north and west by Patiála territory, on the south and east by Keonthal, and on the north-east by Koti.

At present the houses extend over the whole length of a considerable ridge, which runs east and west in a crescent shape with its concave side pointing southward. The extreme ends of the station lie at a distance of six miles from one another. Eastward the ridge culminates in the peak of Jakko, more than 8,045 feet above sea-level, and nearly 1,000 feet above the average elevation of the station. Woods of pine, oak, and rhododendron clothe its sides, while a tolerably level road five miles long runs round its base. Another grassy height known as Prospect Hill (7,040 feet) closes the western extremity of the crescent. East of Prospect Hill is Observatory Hill, so called from the Observatory erected there in 1840 and closed in 1850, and now crowned by Viceregal Lodge. From Observatory Hill northwards stretch Summer and Chadwick hills, and on the south side of it is the bázár called Boileauganj after Col. Boileau, of the Royal Engineers. Eastwards from Observatory Hill the Mall skirts the Peterhoff and Bentinck hills passing through the quarter known as the Chaura Maidán, and mounts the ridge on the south side of which is situated the Native town, while to the north it gives off the spur on which lies the Kaithu Bázár. The ridge is crowned by the Town Hall and Church, the latter just under the ascent off Jakko. Northwards juts out the spur of Elysium Hill, parallel to Kaithu. Proceeding along the south side of Jakko the Mall passes the bázár of Chhota Simla, which gives its name to this

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part of the station, and here a road runs down through Kasumpti to some low hills known as the Downs. From Chhota Símla the Mall runs round the back of Jakko; it gives off at Sanjauli the Hindustán-Tibet road, and passing through the Lakkar Bázár, where the road to Elysium Hill branches off, completes the circuit of Jakko at the Church on the Ridge. The Giri river runs from south to west round Simla, and then turns south-east, being joined by the Ashni river which receives the drainage from the east of Jakko.

Scenery.

The scenery round Simla hill is very fine. The valleys on either side are deep, almost precipitous, and thickly clothed with forest. To the south, the Kasauli and Sabáthú hill appear in the immediate foreground and behind them the plains stretch out to the horizon; the Sutlej being distinctly visible on a clear day from the point where it sweeps round to the west at Rúpar till it melts into the horizon. To the south-east lies the Chail peak dotted with the white houses of the Patiála summer head-quarters. To the north and east, a network of mountain chains, range rising over range, is crowned in the distance by a magnificent crescent of snowy peaks —the mountains of Kulu and Spiti on the north, and the central range of the eastern Himalayas stretching east and south-east as far as the eye can reach. The nearest of these peaks, that of Cheru, on the confines of Kulu and Mandi, over 16,000 feet in height, is 27 miles in a straight line from Simla, while the nearest of the central Himalayan peaks is double that distance. Nearer, the sharp tooth of the Shali peak is a striking object, while just across the valley are the hills of Mashobra and Mahásu.

Roads.

Simla is approached from Kálka by two roads—the tonga road which runs into the Mall near the ridge, and the old road through Kasauli and Jutogh which enters the station at Boileauganj. The Hindustán-Tibet road leaves the Mall at Sanjauli as above stated. For these roads and for the communications of Simla generally see Chap. II E. The road round Jakko and the Mall as far as Boileauganj admit of a carriage being driven along them, but the only carriages allowed higher than the cart road are those of the Viceroy, Lieutenant-Governor and Commander-in-Chief. Bicycles are also forbidden. All the bye-roads and paths are suitable for rickshaws which are practically the sole means of conveyance for those who do not ride.

Public Institutions.

The churches and other religious institutions of Simla have been described in Chap. I G., the Medical Institutions in III I, and the Schools in III H. The following are the principal public offices in Simla :—

Government of India Secretariat Buildings. Gorton Castle.

The Government of India Secretariat Buildings were built on the Gorton Castle estate formerly belonging to Sir James Walker, C.I.E. The preliminary drawings were made by Colonel Sir Swinton Jacob, but being found not to suit the site were redrawn by Major H. F. Chesney, R. E. The building was begun on the

CHAP. IV. Places of interest.

5th November 1901 and was completed in 1904, the estimated cost being Rs. 9,98,000. The length of the building is 400 ft. by 150 ft. in its widest part and the highest point about 110 ft. above ground. The walls are of solid grey stone surmounted by high pitched red tiled roofs, with pointed towers presenting an uneven broken sky line.

Foreign Office.

The Foreign Office is a picturesque building, somewhat in the Chalet style, built in 1888. It is situated near Chaura Maidán.

Public Works Department Secretariat.

The Government of India Public Works Secretariat is a block of buildings containing the offices of the Secretary to Government in the Public Works Department, the Accountant-General of the Public Works Department, the Directors of Construction and of Traffic of the Railway Department, and of the Inspector-General of Irrigation. It was built in 1897.

Army Head-quarters.

The Army Head-quarters Office consists of two blocks of buildings four stories in height, built in 1884 after the model of the Peabody buildings in London.

Post Office.

The Post Office was built in 1884, and accommodates the Director-General of Post Offices and the Post Master-General, Punjab. The Telegraph Office, built in 1886, is occupied by the Director-General of Telegraphs, who is in Simla during the official season. The Government Central Press was built in 1880-81.

Punjab Government offices. Elleralie.

This block of offices was built for the Punjab Government in 1900-01 and occupied by them in 1902. It is situated in Chhota Simla and accommodates all the offices of the Local Government.

The District Court House contains the Deputy Commissioner's Court and Office, and the Courts of the District Judge, Treasury Officer, Naib Tahsildar, a Sessions room, the Government Treasury and the Treasury Office, and ordinary District offices. The District Superintendent of Police also has his office here.

Winterfield.

Winterfield contains the office of the Executive Engineer, Simla Provincial Division.

The Town Hall.

The Town Hall was erected at a cost of about $3\frac{3}{4}$ lakhs under circumstances related in Chap. III F.

Viceregal Lodge.

Viceregal Lodge, built from the design of Mr. H. Irwin, C.I.E., stands in a fine situation on the top of Observatory Hill. It was begun in 1886 and occupied by Lord Dufferin in 1888. It is built chiefly of grey stone from the neighbouring quarries and is an extremely handsome building. In the grounds are three houses for the accommodation of part of the Staff, Observatory House, Squire's Hall and Curzon House.

Snowdon.

Snowdon is the official residence of the Commander-in-Chief. It was purchased by the Government of India in 1873.

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Barnes Court.

Barnes Court, the official residence of the Lieutenant-Governor of the Punjab, was bought by the Punjab Government in 1800. It was called after Sir Edward Barnes, the Commander-in-Chief, who lived there in 1833-34.

Simla constitution and history.

The Simla Municipality shares, with that of Bhiwáni, the distinction of being the oldest in the Punjab. Both were regularly constituted before 1862, under the provisions of Act XXVI of 1850 (Govt. of India Notn. No. 3825, dated 15th December 1851).

The commissioners appointed were at first Government officials, who framed a code of Local Rules and Regulations. These did not commend themselves to the house proprietors of the station, and at a meeting of house-owners held on 18th September 1854 a memorial was submitted to Government in consequence of which it was agreed that the Municipal Commissioners should be elected by the house-owners, the Deputy Commissioner being *ex-officio* President. The first election was held on 26th Aug. 1855 and a tax of 3 per cent. on house rents was levied. The Simla municipal bye-laws, published in the *Punjab Gazette* of the 2nd Aug. 1866, gave the composition of the committee as follows: The Deputy Commissioner of Simla; the Senior Assistant Commissioner; the Medical Officers; and the Executive Engineer, together with not more than nine and not less than five house-proprietors, to be elected annually. Act XV of 1867 superseded Act XXVI of 1850 and was extended to Simla by Notn. No. 42, dated 7th Jany. 1871. Simla was constituted a 1st class municipality under Notn. No. 390, dated 31st July 1871 (see also Punjab Govt. Circulars Nos. 34-619, dated 3rd May 1872, and 22-347, dated 13th Feby. 1872).

The history of the municipality however is very shadowy until 1874. In that year it was brought under the Punjab Municipal Act (IV of 1873), and rules for election of members were recorded in Government proceedings. There were at that time from 17 to 20 members, of whom seven were officials. Seven to 10 more were house-owners in Simla, and of these three were natives. Three other members were appointed to represent the summer visitors. With the exception of the officials and the visitors' representatives, the members of the committee were elected. Proprietors of houses of an estimated yearly rental of Rs. 300 had one vote, a house rented at anything above Rs. 2,000 and below Rs. 5,000 carried two votes, above Rs. 5,000 and below Rs. 10,000 four votes, and above Rs. 10,000 five votes. Elections were held every two years in May. From Towelle's guide it appears that in 1870 the municipal committee was composed of a chairman, the hightest civil officer in the station, five Europeans and two native commissioners, elected annually by the house-proprietors. Attendance was kept at a high standard. A member failing to attend two consecutive meetings of the committee without a valid reason, *ipso facto*, vacated his seat.

There were grave objections to this constitution of the committee as it did not represent the interests of the community at large but only that of the house-owners. On a representation to this effect being made to Government the members were reduced to five under the presidency of the Deputy Commissioner (Punjab Govt. Notn. No. 457, dated 6th April 1876). The number of members between 1877 and 1883 varied from five to seven, nominated by Government.

The new Punjab Municipal Act, XIII of 1884, came into force by Notn. No. 803, dated 22nd Oct. 1884, under which the committee was composed of 13 elected members. The municipal town was divided into two wards—the Station and Bázár—the former returning 10 European members, the latter, comprising the main bázár, returning three native members, all of whom were,

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under ordinary circumstances, elected by the tax-payers. The President and Vice-President, both elected by the committee, were included among the 13 members. Under Punjab Govt. Notn. No. 1032, dated 18th Feby. 1890, the Simla municipal committee was again reconstituted, with 10 members, including the President, of whom four were appointed by Government and six elected by the rate-payers, three from the Station and three from the Bázár ward, the nominated members being the Civil Surgeon and Executive Engineer or Assistant Engineer *ex-officio*, a nominee of the Government of India and a nominee of the Punjab Government, invested with magisterial powers, as salaried President of the Committee. The revised election rules were published in Punjab Govt. Notn. No. 309 of 15th April 1891.

District Superintendent of Police not a member of committee.

It was also decided by Government that while the District Superintendent of Police was not a member of the committee, he may on invitation attend its meetings, and that it is an important part of his duties to work with the committee, in consultation as to police matters with the Deputy Commissioner. In 1891 the Deputy Commissioner was invested with appellate powers over the committee's proceedings, and in 1902 he was appointed its *ex-officio* president and his old appellate powers are presumably vested in the Commissioner of Delhi. The committee is of the 1st class, with the powers conferred by Act XX of 1891. The election rules published in the Notn. above referred to will be found in Fenton's Manual, pp. 105-109.

Bye-laws, &c.

The new committee quickly made a series of bye-laws which ensured to it complete control over the trade of the town and its well-being. The duties of the municipal police were defined by Government in 1886.[1] The relations of the committee and the police came again under consideration in 1896-97, when the Deputy Commissioner decided that the committeee was not entitled to employ the police in evictions, but could call upon them to protect municipal servants so employed. This view was upheld by Government. Bye-laws were framed in 1891 regulating the slaughter of animals, sale of food, and defining the committee's control over disorderly houses. Since 1891 all building schemes have had to be submitted to the committee, though there is little evidence that its officials have paid any attention to such matters. (For building rules see Punjab Govt. Notn. No. 1107, dated 19th December 1891, and No. 120, dated 20th March 1893). In the following year (1892-93) bye-laws were made (with a view to the prevention of fire) forbidding the excessive storage of petroleum. Other bye-laws of that year provide for the regulation of traffic, the inspection and regulation of slaughter-houses, and the licensing of porters, job-horses, and ponies, rickshaws and jhampanis, stables and cow-houses. An organized fire-brigade dates from 1893-94 in which year it was called out ten times.

Income.

The committee possesses landed property comprising forests, orchards (at Seog), nurseries, and the garden and Gymkhana Club ground at Annandale. Under good management these have brought in a total annual profit in cash and kind of Rs. 13,000. A working plan for the municipal forests was sanctioned in 1897-98. The catchment area and orchards were taken over from the Rána of Koti and lie beyond municipal limits. The committee holds them on behalf of Government. The forests and gardens at Annandale are held by the committee as trustees for Government. The gardens have now been handed over to the Annandale Gymkhana Club.

The income of the municipality is mainly derived from direct taxation. Octroi, the staple and in many cases the sole source of municipal income in the plains, only accounts for 38 per cent. of the income of Simla. Direct taxes

[1] Under Secretary's No. 103, dated 22nd July 1886, to Commissioner, Delhi Division,

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have been in force since 1878 (Punjab Govt. Notn. No. 1280, dated 28th March 1878). In 1903 the principal were :—

1. A ground[1] tax of Rs. 10 per annum on a unit or fraction of unit of 2,500 square yards by horizontal measurement, to be levied on all estates within municipal limits.
2. A house tax of 10 per cent. on the annual rental (paid or estimated) of all houses that are not liable to frontage tax.
3. A frontage tax of Rs. 3 per annum per running foot, on the frontage of all native shops in the main bázár; of Rs. 2-8-0 in the lower bázár and of Re. 1-8-0 in other localities.

As municipal expenses grew, further taxation became necessary, and in 1897 taxes on servants, vehicles, horses, and dogs were sanctioned (P. G. Notn. No. 104, dated 15th February 1897).

In 1900 the house tax was extended to those buildings in the bázárs which already paid frontage tax, and a water tax at the rate of Rs. 2 per cent. per annum on their annual value was imposed on all houses and buildings within municipal limits (P. G. Notn. No. 182, dated 21st April 1900). In the following year a tax was levied on tongas and other carriages entering Simla, of Rs. 3 on each carriage and a tax of Re. 1 on each engaged seat in the Mail or Ordinary tonga. (P. G. Notn. No. 74, dated 9th Feby. 1901). This tax was levied to pay off the more pressing debts of the committee and is not intended to be permanent. Military officers proceeding on duty are exempted from this payment, which is made on their behalf by Government.

Incidence of taxation.

The incidence of taxation is the largest in the Province, and has risen steadily since 1881. Octroi alone, which in 1881 was Rs. 3-12-10 per head of population, had risen in 1898 to Rs. 4-10-6 and in 1900 stood at Rs. 5-0-10. The net incidence of the total taxation in 1881 was Rs. 10-12-2 and in 1882 Rs. 9-10-3. This had risen by 1895 to Rs. 11-9-0 and in 1900 to Rs. 12-11-3. It must however be remembered that the incidence is calculated on the census returns, which give the population as it stands on March 1st. According to the municipal census taken in the summer of 1898, the total incidence of taxation in 1900 (given above as Rs. 12-11-3) works out to Rs. 7-7-6.

Octroi.

Octroi was first levied in 1872, when the unpopular trade tax (in force since 1870) was abolished. The octroi collection was advertised for auction, the term of the contract to be from August 1st, 1873, to March 31st, 1874. A revised and more extensive octroi schedule was sanctioned by Punjab Govt. Notn. No. 531, dated March 21st, 1874, and subsequently by Notns. No. 34, dated February 5th, 1880, No. 133, dated March 26th, 1894, and No. 304, dated June 26th, 1902. The octroi receipts rose from Rs. 46,830 in 1881-82 to Rs. 97,083 in 1900-01, while the total receipts from taxation rose in the same period from Rs. 1,32,294 to Rs. 2,36,382.

Other sources

Other sources of income include rents of lands, houses, *serais*, etc.; sale proceeds of lands and produce of lands, etc.; fees from markets and slaughter-houses; license-fees from job-porters, etc.; fees from educational and medical institutions; fines under the Municipal and other Acts; interest on investments, and grants-in-aid. Details of collections under these and other headings will be found in Part B. The total realizations from sources other than taxation (excluding loans) have risen from Rs. 45,154 in 1881-82 to Rs 1,30,381 in 1900-01.

(1) This tax was stated by Colonel Beadon (Deputy Commissioner of Simla in 1885) to date from 1840 or earlier, but he was unable to quote authorities.

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Expenditure.

In view of the importance of Simla as the seat of Government the committee has had to incur an expenditure on public works quite out of proportion to its income. The capital outlay has been met by loans, partly from Government and partly raised in the open market. As early as 1874-75 we find the municipality borrowing quarter of a lakh of rupees for sanitary improvements (see Financial Dept. order No. 136, dated 16th September 1881).

The first work of any magnitude that the committee undertook was the Town Hall, which was built between 1885 and 1888. The cost was met partly by a loan of Rs. 1,75,000 from the Government of India, and partly by a loan of Rs. 1,50,000 raised in the open market. Another loan of Rs. 25,000 was granted by the Government of India to complete the building. Thus the total cost was at least 3½ lakhs. As the original estimate had been for 1½ lakhs, the extravagance of the committee did not pass without comment, and a letter from the Secretary of State (No. 291, Financial, dated 15th November 1881) censured the municipal committee, and advised the rate-payers to elect as their representatives "none but persons who will adequately protect the interests entrusted to them." The Town Hall, besides providing the usual accommodation for the municipal committee and its office, includes under the same roof a Theatre, Assembly Rooms, a Public Library, a Masonic Hall, etc., etc. (see committee's letter No. 333-198, dated 7th Sept. 1887, to the Deputy Commissioner).

The loan raised in the open market was repaid by 3 instalments of Rs. 50,000 each, in 1892, 1893 and 1902. For this purpose a sinking fund was instituted and yearly sums set apart towards the repayment of the loan.

Public Works.

The water-supply has always been a difficulty in Simla. A reservoir was made at Sanjauli in 1884, but the growing population of the sanitarium compelled the committee to undertake a vast scheme. A reservoir was therefore made at Seog, nine miles east of Simla; a large catchment area contributes the water, which is brought by pipes to Simla through the filter-beds at Mahásu. The detailed description of the water-works, furnished by the Executive Engineer, Simla Water Works Division, is given below :—

Water supply.

The water is supplied by—

(1) A 6″ gravitation main, 11 miles in length, fed by numerous streams which connect with the main.

(2) A 5″ gravitation main, 1½ miles in length, fed by three streams.

(3) Pumping engines at Cherot Nullah pumping the water supplied by (*a*) the nullah direct (*b*) a lower pipe line five miles in length (supplied by 6 streams) which carries the water by gravitation to the pumping station.

(4) A storage reservoir at Seog holding a little over 2 million gallons.

These four sources are supposed to be capable of supplying during the hot weather a minimum of 300,000 gallons per day during an exceptional drought, and a minimum of 380,000 gallons per day in an average year with fair snowfall. The water is distributed over the station from service reservoirs by cast and wrought-iron mains supplying street hydrants and house connections.

A loan of 3 lakhs was granted to the committee in 1892-93 to meet the municipal share of the expenses connected with the water-supply, to which the Imperial and Provincial revenues contributed Rs. 1,43,669 each.

A water tax was levied for the first time in 1900-01 and produced an income of Rs. 4,951.

Drainage and sewage scheme.

Since 1893 the drainage scheme of Simla has consisted of 3—9″ mains on the south side of the hill. These mains radiate from the first waterfall in the Lálpáni Nullah to Chhota Simla, Bara Simla, and Boileauganj. From the junction of the three mains at the first waterfall a single 9″ main continues on the 3rd waterfall where it discharges direct into the nullah. From the

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commencement of 1901, extensions of the drainage arrangements have been made. These extensions consist of branch mains distributed over the entire station. The branch mains on the south side of the main portion of Simla connect into the old existing mains, while those on the north side of Simla and in other localities are made to discharge into nullahs in those directions. All the branch mains are provided with small depôts in convenient positions for the disposal of soil. The scheme as it now stands consists of five different installations, (1) Lálpáni, (2) Kasumpti, (3) Snowdon, (4) North Simla, and (5) Summer Hill. Each of these installations is to have disposal works at its termination and these works are now being taken in hand. The total estimated cost of the work for the extension of mains and disposal works amounts to Rs. 5,86,079.

Bázár sullage drainage scheme.

A work of some importance in connection with the sanitation of Simla is being carried out by the Executive Engineer, Extension Works Division. This consists in taking up the effete and antiquated V drains and replacing them by glazed stoneware segmental drains set in concrete, and (in the case of intercepting drains) of semi-circular cast-iron open pipes laid in masonry. So far as can be seen at present the stoneware drains have proved to be a success, and the storm and sewage water is conducted to the intercepting drains without percolating into the ground.

The works completed or in hand, provide for the improvement of the drainage in the Main Bázár as well as the Kasumpti, Lakkar, Chhota Simla and Boileaugunj bázárs.

Public works such as these involve, besides the capital outlay, a large expenditure on their maintenance and a considerably increased establishment. Roads are a source of great expense to the municipality, which frequently spends Rs. 40,000 a year on their repair.

Conservancy, lighting, fire-brigade, all represent heavy and totally unremunerative expenditure. Details of expenditure will be found in Part B.

The municipal report for 1900-01 shows the average surplus income for the last three years to be Rs. 77,100, while the annual sum required to discharge the municipal debt is Rs. 69,000.

The total municipal debt on 1st April 1903 is as follows:—

	Rs.
Consolidated loans of Rs. 9,26,439, of which Rs. 2,32,163 have been repaid, leaving a balance on 1st April 1903	6,94,275
Loan of 3 lakhs of which up to 1st April 1903 the committee has drawn	2,34,000
Loan of 5 lakhs of which up to 1st April 1903 the committee has drawn	3,08,066
Total	12,36,341

The amount due from the committee for repayment and interest on those loans is shown below:—

	Rs.
Consolidated loan	55,000
Loan of 3 lakhs	22,074
Loan of 5 lakhs	28,915
Total	1,05,989

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With the single exception of the Town Hall there is no item of municipal expenditure which has called down the disapproval of Government in the last 20 years. The annual reports give praise to the Simla Committee with monotonous regularity.

KOT KHAI.

The place where the Tahsil building stands is called Gehr. Kot Khai village, which contains the Rána of Kot Khai's *mahal*, is about a quarter of a mile from Gehr on the bank of Giri. Besides the Tahsil buildings Gehr contains a district rest-house, a Vernacular Upper Primary School, a dispensary and Forest Ranger's Office and quarters, with three Banias' shops, where none but the Government employees, the school boarders, and the Banias live. The post office in charge of the School Master and the dispensary under a Hospital Assistant. The school teaches up to the primary standard and has a staff of four teachers and a monitor. It is in a flourishing state, having about 80 boarders.

KOTGARH.

Kotgarh, or, more correctly, Kotgurú, is a mere village, about 30 miles from Kot Khai. It contains a Tahsil building where a *jamadár* and 3 Tahsil *chaprasis* are stationed to arrange for coolies, &c., for travellers and other Tahsil work. Close to this building are the premises of the Church Missionary Society's Mission, which maintains an aided Anglo-Vernacular Upper Primary School, and a hospital.

At Thánedhar, about 1½ miles from Kotgarh, is the tea plantation belonging to Mrs. E. M. Bates and a Public Works Department rest-house.

HOSPITALS IN SIMLA.

The medical institutions in Simla consist of the Ripon and the Walker Hospitals. The former was opened in 1885, and was the only medical institution till May 1902, when the Walker Hospital was opened. All patients, European and Native, were treated at the Ripon Hospital, but now the Ripon Hospital is chiefly used for native patients, although poor European cases are still admitted in the "Lady Collen's free ward" where two beds are reserved for them. These beds are kept up by the interest on a sum of Rs. 20,000 collected by Lady Collen. European lying-in-cases continue to be admitted in the Ripon Hospital, as before, on payment. European out-patients are also attended to at the Ripon Hospital. The Ripon Hospital has accommodation for 66 beds which are distributed as follows :—

Native males.	Native females.	Lady Collen's Ward.	Lying-in-Ward.	Total.
48	8	2	8	66

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The female wards of the Ripon Hospital were converted into a separate hospital styled "The Lady Dufferin Hospital," and were put under the charge of a qualified Lady Doctor in 1897 in commemoration of the Queen's Diamond Jubilee. The Station Staff Dispensary is also located in the Ripon Hospital building, and is meant to supply medicine to all Government servants in Simla. The Ripon Hospital is a municipal institution and is almost entirely supported from Municipal Funds. Government gives a grant of Rs. 1,500 a year.

The Walker Hospital has been erected on a spur near the Mayo Orphanage at a cost of Rs. 1,19,900. It was built out of the sum paid by the Government of India for Gorton Castle. Gorton Castle had been given by Sir James Walker for conversion into a hospital for Europeans. There is accommodation in it for 20 patients. The staff consists of a House Surgeon, a Lady Superintendent and six nurses. It is essentially a private institution and is self-supporting. The Government have, however, given the services of a Military Assistant Surgeon free, who acts as the House Surgeon of the Hospital. Both these hospitals are under the superintendence of the Senior Civil Surgeon of Simla, but the Joint Medical Officer also treats patients in both institutions.

The expenditure for the last five years at the Ripon Hospital has been—

Years.	*Amount.* Rs. a. p.
1900	26,833 13 6
1901	28,344 12 1
1902	19,532 0 11
1903	21,821 15 10
1904	28,645 7 5

This expenditure has been met during these years, partly by the income derived from paying European patients, partly by subscriptions from the public of Simla, and partly by the Municipal and Government grants in the following proportions :—

Years.	Payments by European patients.	Public Subscription. European.	Public Subscription. Native.	Municipal and Government grant.	Interest investment.	Sale of securities.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
1900 ...	11,742 6 10	4,390 12 0	...	5,922 11 7	1,504 15 1	3,273 0 0
1901 ...	9,186 4 11	5,456 7 9	...	12,356 1 2	1,181 14 3	...
1902 ...	2,525 9 0	127 0 6	49 0 0	16,463 14 1	366 9 4	...
1903 ...	667 3 9	1,503 4 8	98 0 0	18,465 14 6	366 9 4	...
1904 ...	778 5 0	15 2 4	96 0 0	27,293 3 8	366 9 4	...

The number of patients treated during the last five years at the Ripon Hospital has been—

Year.	In-door.			Out-door.			Total.
	Males.	Femlaes.	Children.	Males.	Females.	Children.	
1900	998	166	48	16,338	1,299	1,162	19,911
1901	1,079	171	63	18,405	1,845	816	22,329
1902	1,064	139	46	18,533	2,067	1,186	23,035
1903	1,157	135	22	20,342	1,663	1,247	24,566
1904	1,055	141	14	18,804	2,343	1,836	24,193

Statistics for the Walker Hospital are as follows:—

Year.	Income.	Expenditure.	Admission.
	Rs.	Rs.	Rs.
1902	...	...	69
1903	35,859	40,339	108
1904	43,395	39,105	160

ROAD FROM KNOCKDRIN TO THE KALKA-SIMLA CART ROAD.

This road is a short link which will connect the Cart Road with the Mall at Knockdrin. It will serve to give the west end of Simla a short and convenient means of access to the Cart Road. The road takes off the Cart Road immediately above the Railway station, rising at a gradient of 1 in 16 through the Kennedy House and Kennedy cottage estates, and emerges on the Mall immediately opposite the entrance to Knockdrin. The length of the road is 550 feet, and its width is 18 feet, it will eventually be metalled throughout. The estimated cost is Rs. 5,425, and it should be completed by the end of April 1905.

SANJAULI-KAITHU ROAD.

This road forms part of the proposed road from Sanjauli to Knockdrin, which is estimated to cost Rs. 73,230, exclusive of land compensation. The construction of the section from Kaithu to Knockdrin has, however, been held in abeyance, and is not likely to be taken in hand.

The object of the road is to divert the mule and coolie traffic from the Mall between the Lakkar Bázár and Sanjauli. In conjunction with the tunnel under the Ridge, it will serve as a direct means of communication between the Simla Bázár and Sanjauli, quite distinct from the Mall.

The work actually undertaken and estimated to cost Rs. 60,772 has been the construction of a new road, 9,100 feet long, from Sanjauli to Belvedere. Between Belvedere and Kaithu a few improvements have been made to the existing road, such as widening and regrading it in places.

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The new road has a minimum width of 10 feet, but is 12 feet wide in most places: the ruling gradient is 1 in 10. It takes off the Mall at the corner of the Ladies Mile at Sanjauli, and descends at a gradient of 1 in 10 for a short length. Then it keeps practically level as far as the Mayo Orphanage. Here a small bridge over the road connects the Orphanage with its out-houses. A descent at 1 in 10 follows, as far as the Bothwell estate, crossing the Walker Hospital approach, on the way, by an over-head bridge. Then comes another level portion as far as the ice pits near Newstead, then another descent at 1 in 15 and 1 in 10 to get below the Snowdon out-houses. After this the road is practically level. It crosses the ravine between Snowdon and Falklands by a girder bridge of 22 feet span, then skirts the hill sides below Falk-lands and Abbeyfeale. Here there is a sharp rise to the level of the cut and cover through the Belvedere estate. The cut and cover is 210 feet long, and of the same section as the tunnel under the Ridge, *i. e.*, 10 feet wide at ground level, with stone side walls, and roofed over by a segmental brick arch of 12 feet span. At the south end of the cut and cover the new road joins the existing one from Belvedere to Blessington.

A wire railing with iron standards runs along the edge of the road. Most of the road is unmetalled, except in soft places, where a coat of metal is being laid down.

It is expected that the road will be ready for traffic by the end of April 1905.

TUNNEL UNDER THE RIDGE.

This tunnel is a necessary complement to the Sanjauli Kaithu Road. It diverts all the coolie and mule traffic which used to obstruct the mall.

The cost is estimated at Rs. 71,094, exclusive of the cost of compensation, which may amount to Rs. 50,000. The tunnel is 500 feet long, and runs almost due north and south. The north end is close to Greenview house : on the south side of the Ridge it comes out on the Lower Bázár, immediately below the mosque. The south end is 5 feet lower than the north end, giving a uniform gra-dient throughout of 1 in 100.

The tunnel is 10 feet wide at ground level. The side walls, which are of stone, have a slight batter, giving a clear width of 12 feet, at springing, which is 8 feet above ground level. The arch, which is a segmental one of brick, has a rise of 4 feet, thus giving a clear headway of 12 feet in the centre of the roadway.

The tunnel is expected to be completed in September 1905, work having been commenced in February.

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